



1846



1970

Nauvoo Temple

The Era
Improvement

October 1968

See "Nauvoo Temple
Restoration" page 10



1853

BLOOMINGTON

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Cover Note

The Nauvoo Temple—upper left, as it was in original glory—as painted by Steven T. Baird; the Nauvoo Temple ruins, lower, a colored rendition of a drawing by Fredrick Piercy, mid-nineteenth century artist; and upper right, the Nauvoo Temple block as it is to be reconstructed. See page 10, “Nauvoo Temple Restoration” by Jay M. Todd.

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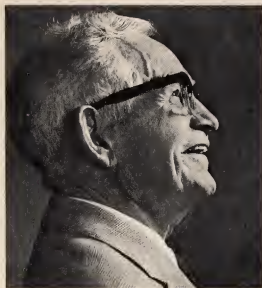
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Some Personal Notes

To Declare the Restoration of the Gospel

Some 85 years ago it was customary for missionaries to be publicly called from the rostrum of the Salt Lake Tabernacle at general conference. One day my father was numbered among those called to go to the British Mission to preach the gospel.

When he came home from Salt Lake City just after receiving the call, his oldest brother came in and said, "David, you cannot go on that mission. You cannot leave Jennette [my mother] under the present conditions."

There was a promise of an increase in the family, which was why he said, "You must not go."

As he was going out the door to return to his own home, Father turned to Mother and said, "You heard what my brother advised. What shall we do?"

She answered, "Are you in God's stead? You are called to go on a mission. You go! The Lord will take care of me and our children."

So Father left for his mission to Scotland on April 19, 1881. Ten days later, a little girl was born into our home, the sixth child in the family. The baby was over two years old before Father ever saw her.

It may well be asked: "Why does the Church send out missionaries?"

The answer may be given specifically: "To declare the restoration of the gospel of Jesus Christ." Restoration of the gospel of Jesus Christ implies that there was an apostasy from the original teachings and organization as proclaimed and established by Christ and the early apostles.

We testify that there was indeed such an apostasy. We testify that the Church was restored anew through the great Prophet of the latter days, Joseph Smith, and that the Church continues today with all the strength of that authority.

"Man's Extremity Is God's Opportunity"

Many years ago Elder James McMurrin had to fill an appointment in Falkirk, Scotland, on a Sunday evening. He was in Burntisland on Saturday night and had enough money to pay his boat ride across the Leith Walk to Edinburgh. When that was spent, he was penniless. And the only way he could get from Edinburgh to Falkirk was by train.

That Sunday he had an appointment with the branch in Edinburgh from ten to twelve. When the members asked him to go to lunch, he said, "No, thank you, I have an appointment in Falkirk, and I must take the train at one o'clock."

By President David O. McKay

One by one the Saints bade him good-bye, all but Brother Robertson, the branch president, who said, "If ye canna go hame with me, I'll gae ye Scotch convoy," and together they walked across Princess Street down to Waverly Station, crossing under the glass-covered canopy to the gate from which the train was to leave.

The only possible way that Brother McMurrin could keep his appointment in Falkirk that night was to get on that train. He had faith that the Lord would open the way. He did not ask anyone for a shilling, nor for a sixpence, nor for twopence, nor for two and six.

As the time approached, Brother Robertson said, "Well, Brother McMurrin, it is time for you to get your ticket, so I will say good-bye."

"Good-bye, Brother Robertson," and Brother McMurrin was left alone.

"Father [I will give you Elder McMurrin's words as he gave them to me, for I was serving in the mission field at that time too]—I have come just as far as I can in fulfilling my duty. Open up the way that I may get on this train and go to Falkirk," Brother McMurrin prayed.

Then he thought that perhaps the gatekeeper would let him go through. (I suppose that he did not con-

sider the fact that the gatekeeper was a Scotsman, who would never do that.) It didn't happen.

What did happen? Brother Robertson had just returned to the steps leading up to Princess Street when the thought came to him, "I wonder if Brother McMurrin has enough money?" Quickly retracing his steps, he walked across the station, pulled from his pocket a two and sixpence, and said, "Here, Brother McMurrin, perhaps you need this."

"Thank you, Brother Robertson, I need that to get my ticket."

Man's extremity is God's opportunity!

You young people in the Church will perhaps also come against a wall. Sometimes it may seem to be across your path: you cannot overcome it; you cannot get through it; you cannot see over it. But you can walk to that wall, having faith that God will help you, and he will do so, if you will walk just as far as you can by yourself in the performance of your duty.

No matter what your duty is, or how difficult it may be, you must do it: walk the distance and then say in all sincerity and faith, "Father, help me. Open up the way for me. Give me strength to do my duty."

Be assured that when you have done everything possible toward completing a task, he will open the way for you if your faith is strong enough. ○

Liquor by the Drink

By Elder Gordon B. Hinckley
Of the Council of the Twelve

On November 5, Utah voters will go to the polls to vote for or against an alcoholic beverages act that, if passed, would authorize sale of liquor by the drink in the state. Because this proposal has generated widespread interest, among present and former Utahns as well as members and friends of the Church who have interest in the state, and because the Church has taken an active stand against the proposal, the Era is printing the following talk by Elder Gordon B. Hinckley, outlining the Church's position in regard to liquor by the drink.*

In view of the contest now going on in Utah over the issue of liquor by the drink, and the many questions raised covering the position of the Church on this matter, it has been felt advisable to offer an explanation. I respond to the request to do so with the hope that I represent the views of the General Authorities of the Church, among whom I find consensus on this important question.

First let me say that I know some of those who have been most prominent in promoting this proposed extensive enlargement of liquor distribution. They are able men who have accomplished much in the business world. I think their motives in the present situation are understandable. They have presented their case effectively, and they have been listened to. I respect their ability in presenting their views.

I hope they feel the same toward those who are opposed to them on this question. I hope they under-

stand the motives of their opponents who have no financial consideration behind their efforts. Their opponents include many non-Mormons and are led by a prominent citizen who is not a member of The Church of Jesus Christ of Latter-day Saints. We join with these honorable men and women in their service, our only objective being the building of a better society in Utah.

As members of the Church, our immediate concern comes of our religious convictions. But behind those convictions lies a great wealth of experience and observation in many parts of the world. Behind those convictions also lies an appreciation for the distinctive atmosphere of Utah. We are not alone in expressions concerning this. Many thousands of tourists have commented on this while visiting here.

We have no desire to divide the community. We have lived together many years as friends and associates. We have employed and been employed by

*Delivered over KSL Radio Sunday, June 23, 1968.

"To have remained silent would have been inconsistent with our history

one another. We have patronized one another. We have worked together in political campaigns. We have operated business together. We have joined hands in bringing to pass great civic improvements and great civic accomplishments. For instance, the Utah Symphony Orchestra recently toured the Pacific Coast states. This is not a Church organization, but the Church has given generously of its substance to assist the orchestra. It has made Church facilities available for its concerts. On its recent tour members of the Church joined with non-LDS people in promoting the orchestra's concerts in cities of the Pacific Coast.

Obligation of Church

This is but indicative of many efforts in which we have joined hands. But occasionally there are times when without bitterness or rancor we can expect honestly and energetically to disagree. The present instance is one of these. The Church has an obligation from which it cannot shrink in matters affecting the morals of the people. The Church did not propose this enlargement of liquor distribution. It cannot stand idly by while proponents of the measure go forward with their campaign. The mission of the Church is to preach peace and to cultivate unity, but never at the price of compromising moral questions.

To have remained silent would have been inconsistent with our history and with our doctrine. Opposition to the use of alcohol, stemming from what we regard as revelation, is well known. We have not sought to impose that doctrine on others. We respect the rights of others, but we feel that those rights have limitations, just as we expect ourselves to be subject to limitations.

Moral, Not Political, Issue

Those familiar with this contest recognize that it is not a political issue. It is a moral issue, with Democrats and Republicans on each side.

Governor Calvin L. Rampton of Utah has appropriately said, "... I think the Church regards this as a moral issue and is within its right in trying to influence people toward its position. I see no difference in the Church's stand on liquor by the drink than in the stand of most churches in opposition to pornography."

As to the method of trying to persuade people to its position, let it be said first that the Church is as jealous as anyone in the nation over the preservation of the democratic processes of our government. The provisions for initiative petition written into the state's constitution were put there by men who were, for the most part, members of the Church. We have likewise proclaimed the divine inspiration underlying the writing of the Constitution of the United States. We have studiously avoided abrogating in any way the constitutional democratic process. The Church has not dictated. The Church has strongly urged that those exercising their prerogative as citizens be thoroughly informed on the implications of any legislation brought about by the direct method of initiative petition. That requires a reading of the complete and lengthy text. We commend both sides for publishing this text and urge all to read it and not be satisfied to read only a synopsis drawn by its proponents. We are confident that a careful reading of the text will make amply clear the reasons for the opponents' objections.

Now, what are the moral considerations in this measure? May I mention several by number and treat each one briefly.

Consideration of these becomes the basis for our joining hands with other citizens in the state—Protestant, Catholic, and Jewish—who are opposed to this measure.

Effect on Youth

1. A greatly enlarged exposure of our youth to the acknowledged evils of alcohol. We are not so blind as to not realize that some youth in the state evidently

and with our doctrine."

are now able to get liquor. The buying of beer by young people has become a serious problem for police officers. But this affects relatively few. We are confident that thousands of our young people who have never been exposed to public drinking would be so exposed under this proposal. Why? you ask. Because if this were to become law, bars would be established in public eating places all up and down the state. These bars would be numbered in the hundreds. While it would be illegal to sell to minors, a driver's license showing the customer to be over 21 years of age would become *prima facie* evidence of eligibility to purchase. Grocers and others now having difficulties in determining ages in connection with the sale of beer could give an idea of the complexity of the enforcement of this provision. We have no doubt that our young people would be much more widely exposed to liquor drinking than they are at the present time.

Furthermore, those who have traveled widely know that when you sit down at a table in a restaurant in any area where liquor is served by the drink, the first menu customarily handed you is the list of drinks, and the first solicitation concerns these. Our young people have not been exposed to this as they have eaten in restaurants in Utah. We are confident, and the statistics we have examined provide background for this confidence, that enactment of this bill into law would greatly add to the exposure of our youth. You ask, do you expect to shield them always? What about when they go in the army or travel? We reply that this will be soon enough, that by then they will have matured enough in character and developed sufficient self-discipline to handle such situations.

Increased Consumption

2. We have no doubt that the enactment of this proposal would eventually lead to increased consumption. This may not be immediate, but we are convinced that it would come. You cannot multiply the outlets and offer assurance of a profit on every

drink sold without expecting increased promotion, subtle or otherwise, and consequent increased consumption.

Traffic, Crime Problems

3. We are confident that increased consumption will bring with it an increase of the train of evils associated with drinking. No one these days seriously argues the dangers of alcohol on the highways. Among the most alarming statistics in America are those concerned with the deaths of more than 50,000 people a year in automobile accidents. Safety critics are united in their judgment that at least 50 percent of these are the result of drinking.

Now we do not believe for a minute that everyone who drinks is going to become a menace on the highway. But we are convinced that if you increase the overall consumption of alcohol, there will be an increase in the number of those who cannot handle it, with consequent increases in traffic problems. The same holds with crime generally. With recognition of the fact that 70 percent of serious crime in some areas is associated with alcohol, can we afford to do anything that might increase the crime rate?

The same holds true with reference to other social problems—alcoholism, broken homes, employment difficulties, neglected families.

Those who propose this measure indicate that we already have large numbers of these problems. We acknowledge this fact and deplore it earnestly, but hasten to point out that the way to improve it is not by enlarging one of the conditions which caused it.

The Church is not without experience in dealing with social problems. With a worldwide membership, it knows something of the tragedies that result from broken homes, crime sprees, automobile fatalities, breadwinners who cannot qualify for employment, and the host of other evils that afflict our society and that are aggravated by alcohol.

4. We are concerned with an associated matter, also moral in its implications. That is, that enact-

"It is morally wrong to benefit the few at the expense of the many."

ment of this proposed bill would benefit most a relatively few who would be given licenses, and would add burdens of enforcement and care³ of social problems on the many. Our police forces already are overburdened, and we are convinced that these burdens would increase substantially with a marked increase in the number of liquor outlets and an easing of liquor procurement.

Little, If Any, Added Revenue

Much has been spoken of the generating of added revenues to cover this enforcement. Those who have examined the bill closely recognize that, in effect, the net revenue gained would be extremely small, if any. Experience of other states, among which we might name California, indicates that for every dollar of liquor-generated tax revenues, there are at least three to five dollars of liquor-caused public expense. It is morally wrong to benefit the few at the expense of the many.

Image of State

5. Finally, we think the majority of the people who live in Utah like what they have here. We are proud of the great heritage that has come from dedicated and industrious forebears who laid the foundations of the good things we enjoy here. We recognize the need for more industry and increased payrolls. We cannot agree that liquor by the drink is the panacea for our economic ills. We know that some industries have come here because of the sobriety of our people.

We are likewise interested in tourism. We have had vast experience with this. One million eight hundred thousand people visited Temple Square last year. They came from every state in the union. They came from many foreign lands. They did not come because of alcohol or its absence. This was not a consideration in their visits. They came to see and enjoy things that have been seen and enjoyed by millions before them who have gone back with enthusiastic stories of that

which they experienced in this area.

We agree wholeheartedly on the desirability of bringing increased industry and tourist travel to Utah. But we see no reason to tarnish the image of this great state in doing this. The preservation of a remarkable heritage and the enlargement of that heritage for those who follow are with us moral considerations. Our desire is to enlarge that spirit and not to detract from it and thereby take from this area that unique flavor and atmosphere so often commented upon appreciably by thousands upon thousands of those who come to visit us from many parts of the world.

Nor is such comment limited to tourists. Thousands of residents, non-Mormon in religious persuasion, appreciate the unique qualities of living and rearing families in Utah.

Prophet's Statement

These are but a few of the many considerations, all of them moral in their implications, underlying our determined opposition to this measure. We stand united behind the President of the Church, a man ripe in years, mature in judgment, inspired in foresight, who has said, "I urge members of the Church throughout the state, and all citizens interested in safeguarding youth and avoiding the train of evils associated with alcohol, to take a stand against the proposal for liquor by the drink."

We hope that we can honestly differ with our friends who are promoting this enlargement of liquor availability. We hope we can do so without animosity or bitterness. Our disagreements are honest. Our convictions are firm. Their roots are anchored in our religion. But their branches stand in the sunlight of fact. We join others not of our faith in the belief that there is a better way to correct recognized problems than through the all-or-nothing method now under consideration.

We invite our fellow citizens of both sides to join with us in this effort to build our beloved Utah, and for this I pray in the name of Jesus Christ. Amen.

And They Will Find Him There

By M. Taylor Abegg

M. Taylor Abegg, president of the Albuquerque (New Mexico) Stake, is supervisor of explosives research at the Sandia Laboratory for the Atomic Energy Commission, and is the father of eight children.

● Much has been spoken and written about reverence and how to improve it. Indeed, the quality of any meeting is determined in large measure by the quality of the reverence displayed. Non-member visitors who attend meetings of the Church sometimes seem shocked at what they regard as irreverence.

We tend to rationalize this irreverence as a natural outgrowth of the gregarious Mormon spirit, and our back-slapping, sometimes noisy greetings as typical interactions acceptable under the circumstances. Even the unusually high noise level in many of our meetings has in large measure been taken for granted as the price we pay for bringing our children to church.

Perhaps the time has come to question the validity of such complacency.

The need for reverence in our services has been so amply attested over the years that no additional justification need be attempted here. Suffice it to say that worship and reverence are so interwoven, they are inseparable. One without the other is meaningless, as sight without light or music without sound. It follows logically that the absence of reverence in our meetings seriously limits the basic objectives involved, and members of the Church may be deprived of strength and spiritual growth otherwise available to them.

The usual tack for the improve-

ment of reverence in our services is to improve the setting. This involves maintaining order on the stand, encouraging mothers to use the cry room (without offense, if possible), using greeters who by their manner exemplify reverence, getting better speakers, selecting appropriate prelude and postlude music, and a wise selection of hymns. All of these are worthy and worthwhile endeavors, and significant improvements can result if they are properly administered.

Ultimately, however, worship and reverence are personal attributes; in a very real sense they are a measure of the state of mind of the individual. Does it not, therefore, seem appropriate to inquire into those forces and influences that adversely as well as favorably affect one's state of mind while attending service? Apparently there are those who believe that the mere process of passing through the chapel entrance is sufficient to settle, for example, a distraught and fettered mind. Not so. While a calming influence certainly awaits within, resentment, anger, and contention are not so easily or quickly dispelled. Silence may be an outward manifestation of reverence, and at times it may be a necessary condition for it, but in no sense can it be considered sufficient if members of the audience are sitting in silent turmoil.

What, then, are those conditions that most directly affect one's state of mind and therefore his ability to worship in a given meeting? It might be well to recall that it is possible to experience a lovely, peaceful Sabbath spirit, only to have this tranquility totally disrupted at the last minute during the getting-ready period.

How many times, for example, have children heard a frightful shout from one of the parents that it's almost time for sacrament meeting, and they will all have to hurry to get there on time? This type of announcement all too frequently produces adverse results. For the youngsters playing, this means they must quickly abandon their friends, their playthings, and their fun, and it's only natural for them to regard this as an intrusion into their private domains. For teen-age girls, who normally require hours to prepare themselves, this is regarded as an overt threat against their social acceptability; and for boys of comparable age, a negative response is the rule, not the exception.

Following this, confusion usually takes over in earnest, with interactions becoming increasingly abrasive and disruptive. Invariably little brother cannot find a shoe. An urgent plea for someone to assist is greeted with dead silence until a specific request is issued to a specific older brother or sister, who then finds it quite proper to inquire why all little brothers have to be so stupid, or why all little sisters can never learn to dress themselves. With time drawing shorter, the situation becomes critical; and mother confronts her young son with the familiar question, "Why do you always get dressed before you get washed?" and then sends him back to start all over.

With time running out, a state of absolute emergency now exists, with parents and children rushing from one room to another and youngsters nearly in tears from confusion and frustration. Control at this point can be

"If we would improve our reverence, we should focus on the hour preceding the meeting...."

maintained only by sheer force and volume. With only moments to go, the father, standing at the door, trumpets his final warning, "I'm leaving!" A final desperate surge carries the family through the door, shoes in hand, hair half-combed, and attire generally askew. They pile into the family conveyance, each mumbling his own brand of displeasure, resentment, and discontent, and head for the meeting, arriving physically out of breath and mentally out of sorts. One by one they file into the chapel to worship our Lord and Savior, Jesus Christ.

Is true worship possible under such conditions? If not, neither is true reverence. A mind set awlirl by contention, anger, and confusion is not likely to be receptive or responsive to the Holy Spirit. Adults may be able to sit quietly under such circumstances, giving at least an outward appearance of reverence. Youngsters have a more difficult time of it. Their squirming, fidgeting, whining, and need for frequent trips to the rest room may be outward signs of inner turmoil, giving rise to the oft-heard remark that youngsters just can't weather a long meeting.

This may or may not be true, depending on their state of mind, and the same argument applies equally to adults who by virtue of their maturity are able to conceal irreverence better. Recently a ward fast and testimony meeting, attended by both adults and youngsters, lasted over five hours, with scarcely a peep from anyone. How can this

be? In this instance it was simply a matter of adults and youngsters alike being in tune with the spirit of the meeting.

All of this suggests that if we would improve the quality of reverence in our meetings, we should focus our efforts on the hour preceding the meeting in order to establish a proper frame of mind. Think, if you will, of a parent with a smile on his face and love in his voice quietly telling a youngster that the family is now getting ready for sacrament meeting, offering at the same time a pat of assurance and a helping hand.

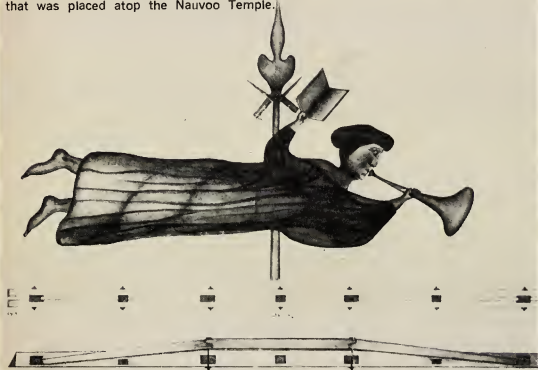
Visualize, if you will, a mother getting ready with a song in her heart and on her lips, which carries a spirit of peace and love throughout the home. Visualize teenagers ready in plenty of time, vying for the chance to assist with the baby, and helping younger brothers and sisters in love and affection.

Consider, if you will, a father calling his family together in prayer, invoking the blessings of the Lord upon his family as they prepare to leave for meeting. Consider, if you will, a young lad whose heart may be touched for the first time with the knowledge that God is real.

This family will reach the chapel in a relaxed and peaceful state, with their minds and hearts preconditioned in favor of things spiritual. They will file one by one into the chapel to worship our Lord and Savior, Jesus Christ—and they will find him there. ○

Na

Drawing of horizontal "angel" weather vane
that was placed atop the Nauvoo Temple.



Nauvoo Temple Restoration

By Jay M. Todd
Editorial Associate

● A partial restoration of the Nauvoo Temple, to be built on the original Illinois temple site, is projected by the Nauvoo Restoration, Incorporated (NRI). The original temple, built about 122 years ago, was located at Nauvoo, Illinois, where the Church was headquartered from 1839-1846 on a large bend of the Mississippi River. NRI is a non-profit corporation sponsored by the Church for the development of part of the old city of Nauvoo. Dr. J. LeRoy Kimball serves as president and chairman of the board by appointment of the First Presidency.

The temple was famed during the 1840's as "unquestionably one of the finest buildings in this country." It was the second temple built by the Church, preceded only by the Kirtland Temple, built during the Ohio period (1831-1837) of Church history. The Illinois temple was the first temple used for sacred ordinance work, including baptism for the dead, endowments, sealings, and marriages. Its design, its purpose, and the work performed therein bore the distinct stamp of revelation given to the Prophet Joseph Smith before his martyrdom in 1844. The temple itself was destroyed by fire in 1845, two years and a half after the Saints had begun their trek across the plains.

The purpose of the restoration is to create a center where the story of the Church can be told to the millions of tourists and nearby residents who travel through the Midwest. Over 100,000 Latter-day Saints reside in the Mississippi Valley region. It is estimated that by 1974 nearly half a million visitors yearly will visit the Nauvoo center.

Construction on the partial restoration of the Nauvoo Temple is expected to begin in 1970. A two-year construction period is anticipated. Preceding the restoration there will be an exhaustive program of archaeological and historical research, which will near completion the latter part of 1969. The archaeological work has already unearthed numerous artifacts, including portions of the wall that surrounded the original temple plot, part of the bricked basement floor, segments of the stone oxen statuary that sustained the baptismal font, workmen's tools, and many other related items.

These artifacts (glass, nails, cornices, stonework, bolts, iron hinges, chisels and tools, among other things) demonstrate the remarkable workmanship of early Latter-day Saint workmen, many of whom

were converts from Europe who had begun streaming into Nauvoo by the early 1840's. The artifacts will be displayed in a museum and visitors' center to be located on the temple block. The information center will feature numerous displays, artwork, and rooms for the presentation of films designed to tell the temple story.

Near the information center and inside the walled temple grounds will be appropriate statuary of the two martyrs, the Prophet Joseph Smith and his brother Hyrum, and of Brigham Young, president of the Council of the Twelve and successor to the Prophet Joseph Smith as head of the Church. Other statuary will represent scenes of the Nauvoo period. The temple block itself will be beautifully landscaped.

The main exhibit, however, will be the restored portion of the Nauvoo Temple. The temple's footings and floor will be built over the exact spot where once stood the original temple, and will follow the exact measurements of the original building. Indeed, some of the original stonework, including some of the original footings, will be used in the reconstruction. The brick basement floor will also contain some of the original basement bricks. Portions of the legs of the original 12 oxen that surrounded the font will be used in the font restoration. Nearby will be the temple well, which provided water for the font.

The front facade of the temple is to be rebuilt to the original height of the upper pediment, so that tourists may ascend the stairway and obtain a glimpse of the view that so enchanted early-day Nauvoo visitors.

The view, noted as "magnificent" and "beyond description," was described by one visitor, J. H. Buckingham: "The whole valley of the Mississippi for miles and miles lay exposed to view on the north and south, where the prairie lands of Illinois, and Iowa, and Missouri, were to be seen to the east and west, overlooking the few hills lying near to the shore in the latter state, and showing the tortuous course of the Des Moines River for some distance."

The temple was more than an edifice built for a view, however. To the Latter-day Saints of the period, it represented both a memorial to the man who communed with heaven and a building whose design had been presented to the Prophet in vision. In response to the chief draftsman's objection to the oval windows in the plans, the Prophet had replied:



"I wish you to carry out my designs. I have seen in vision the splendid appearance of that building illuminated, and will have it built according to the pattern shown me."

Although he was martyred before its completion and dedication in 1846, Joseph Smith directed the Nauvoo Temple's entire form and purpose. As early as August 31, 1840, the First Presidency had sent an address to the "Saints scattered abroad" noting that "the time has now come, when it is necessary to erect a house of prayer, a house of order, a house for worship of our God, where the ordinances can be attended to agreeably to His Divine Will, in this region of the country—to accomplish which, considerable exertion must be made, and means will be required—and as the work must be hastened in righteousness,

it behooves the Saints to weigh the importance of these things."

Indeed, from that time onward, nothing took such prominent position in the minds and exertions of those in and around Nauvoo as the building of the temple. To many visitors—and Saints—it seemed that the Prophet had only one overriding drive: the Nauvoo Temple. On January 19, 1841, the Lord promised the Prophet through revelation that "I will show unto my servant Joseph all things pertaining to this house, and the priesthood thereof, and the place whereon it shall be built.

"And ye shall build it on the place where you have contemplated building it, for that is the spot which I have chosen for you to build it." (D&C 124:42-43.)

The spot was the top of a prominent knoll in Nau-



voo overlooking the majestic sweep of the Mississippi River less than a mile away. Two and a half months later, at the April 1841 general conference, the cornerstones of the temple were laid. Then the work began. Large companies of Saints were sent into Wisconsin's forest for lumber, and quarriers took their tools to quarries in Nauvoo.

By November 8, 1841, a temporary wooden font had been dedicated in the basement of the temple. Constructed of pine, it was oval-shaped and rested on the backs of 12 oxen, which had been carved from pine planks and glued together. About 30 feet east of the font was the well that supplied the baptismal water. On November 21, 1841, the first baptisms for the dead were performed in the temple. The ordinance had been instituted as early as September 1840,

when several persons were baptized in the Mississippi River in behalf of their dead ancestors.

The temple endowment also was first performed outside a temple, primarily as a result of the Prophet sensing his impending future: "There is something going to happen; I don't know what it is, but the Lord bids me to hasten and give you your endowment before the temple is finished." This was recorded by Elder Orson Hyde of the Council of the Twelve. The endowment took place in the Prophet's office on the upper floor in his new store near the Mississippi River, on May 4, 1842. The so-called "prayer meetings" continued to be held in the assembly room over the Prophet's store throughout 1842-44. The first known sealing of marriages was performed April 5, 1841, a year previous.

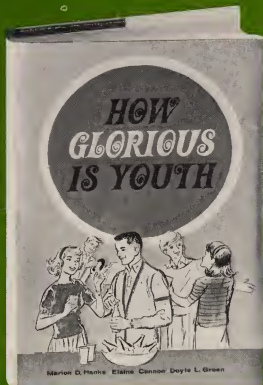
But the proper location for such ordinances was in the house of prayer, and nearly all of the Prophet's efforts were turned to the realization of that goal. By May 21, 1843, Sabbath services were held on planks within the temple, and that autumn the October general conference convened within the rising tiers of stonework. In the spring of 1844 a "penny fund" was sponsored by the women of the Church to purchase glass and nails. The British Saints saved extra coins and in time sent a donation to be used in the casting of a large bell for the tower.

All Saints were encouraged time and again to increase their contributions, and those living near Nauvoo were to donate every tenth day to temple labor. "Ward captains" kept an account of every man's contributions. Some men were called on "temple missions" to labor full time. Their board was provided by local members, and their clothes were washed and mended by sisters participating in the project. The Prophet spent many days overseeing the work, joining stonemasons at the quarry, and lending an eager hand. His hands, however, were often full with matters surrounding the temple's design and finances. He often had to clear up bickering, misunderstandings, and erroneous notions, redirect efforts, and buoy up enthusiasm. His influence is particularly noticeable in several of the remaining draftsman's drawings pertaining to the temple.

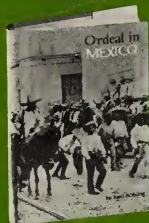
One drawing appeared on the Gustavus Hill's "Map of the City of Nauvoo" in mid-1842. It shows a square stone tower, a triangular front pediment, and moonstones across the bottom, among other things. The

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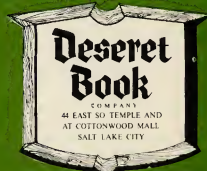
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First known drawing of the Nauvoo Temple.



Second temple drawing shows changes made.

drawing is by William Weeks, draftsman for the Prophet. A later drawing shows changes apparently made by the Prophet in another of Week's drawings. This drawing shows the change from a square to an octagonal tower of half stone and half wood. The triangular front pediment still remains, and there are no star stones yet.

A third drawing by Weeks shows a rectangular pediment, with half-circle windows, an all-wood tower, and five-pointed star stones. The completed temple noted several changes even in these few factors under discussion: the upper pediment windows were square, not half-circle; the tower window shutters were altered in design; and there were numerous other minor changes. These drawings by Weeks show the progressive development of the architecture of the temple to its final form, and have changes probably suggested by the Prophet himself. Also among Week's papers is a drawing of the prone angel that later adorned the tower. In one hand was a book, probably representing the Book of Mormon, and in the other a trumpet to herald the news of the restoration.

By the year 1844 the temple construction neared its top tiers.

That year also saw the death of the Prophet Joseph Smith. As a result, all things in and around Nauvoo seemed to hang in suspension after the June 27 martyrdom. But on July 8, 1844, it was resolved

to stop construction on all other public buildings and concentrate on the temple. Work moved forward rapidly under the leadership of Brigham Young, who had said, "I would rather pay out every cent to build up this place and receive an endowment, even were I driven the next minute without anything to take with me."

With this spirit—and the ever-increasing awareness that the Saints would soon be leaving Nauvoo—efforts redoubled. The Saints intended to complete the temple in order to receive their endowments, and then to leave the building as a witness of their faithfulness and as a memorial to the Prophet Joseph Smith. Hence, the next year saw the completion of the temple. The wooden baptismal font was replaced with a stone font. The capstone was laid May 24, 1845, and the stone masons rested from their labors. The interior, though not completed in the total elegance of today's temples, was plastered, carpeted, and curtained, and pictures were hung. All rooms may not have been in an equal state of completion, but the temple was essentially finished at the dedication on April 30 and May 1, 1846. Before then some of the attic rooms had already been dedicated, and from December 10, 1845, to February 7, 1846, some 5,595 persons received their endowments, and some their sealings and marriages.

A touching incident indicates the heartfelt desire



Third temple drawing shows the change to rectangular pediment.



Artist's rendering of how the completed temple looked.

of the Saints for the temple blessings. On February 3 President Young met with leaders to plan the exodus from Nauvoo as well as from the persecutors who had burned well over one hundred homes of Saints residing outside Nauvoo and who continued to harass and threaten the Saints with destruction. The President spoke to the many Saints who had gathered, saying that the Church had been abundantly blessed for having built the temple, that other duties awaited them, and that he was going to set the example and be the first to leave and begin to load his wagons. Then he put on his overcoat and hat and left the building. After a short walk he looked back and saw that no one was following him. He immediately sensed the hunger of the Saints for spiritual blessings, and he returned to the waiting throng and organized the work for endowments to be given to 295 persons that day. Preceding this and during the long winter months, President Young and numerous other officers had almost lived in the temple, staying for days on end, eating food sent to them and sleeping on available cots, as they tirelessly gave the Saints their endowments.

After the Saints' departure in 1846, ruffians moved into Nauvoo, plundering and bullying their way against the weak opposition of the small band who had remained. The temple, whose west end bore the inscription "The House of the Lord . . . Holiness to

the Lord," was soon the quarters for the mob militia that had taken the town. In time, however, the Latter-day Saints left in charge of the temple again acquired custodianship of the building.

On October 9, 1848, three men reportedly set fire to the temple. Accounts of the arsonists' labors made front-page news throughout the nation. The charred stones and remaining walls were blown down by a tornado in 1850, the temple site seemingly cleansed of the ravages perpetrated on it by the "mobocrats."

But the spirit of Elijah that had taken deep root among the Saints could not be dimmed. Within four days of their arrival in Salt Lake City in 1847, Brigham Young pointed to a spot and said, "Here we will build the temple of our God." Within 30 years, three other temples were also underway. The Prophet Joseph's early ordinance work had flowered into a concern that would never die. Indeed, the spirit of temple work has been described by prophets of many ages to be one of the all-consuming interests of the Lord's people in the latter days and during the millennium.

This remarkable temple story and the truths associated with it are some of the reasons for the desire to return and restore a portion of the Nauvoo Temple on the slopes of the Mississippi.

Certainly, such a message is worthy of a fitting memorial. ○



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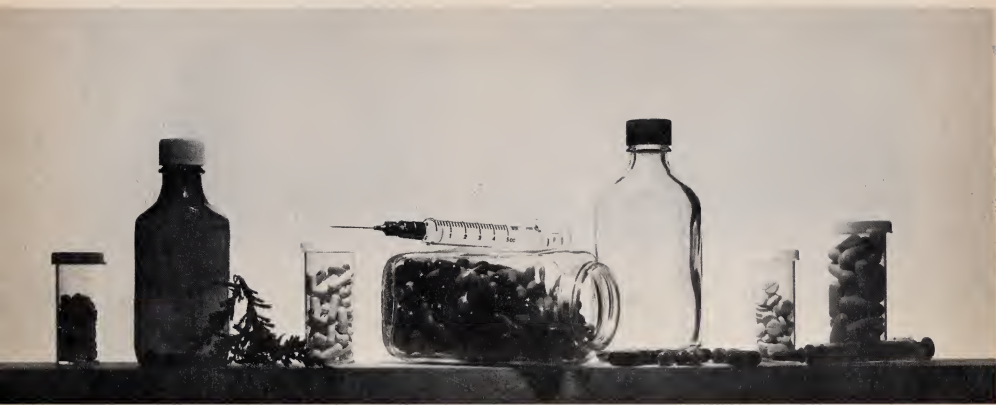
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DRUGS THEIR USE AND ABUSE

By Dr. Lowell L. Bennion

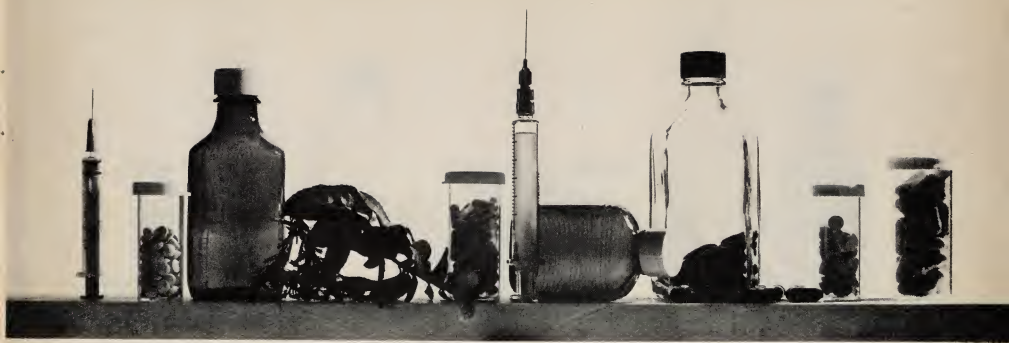
Dr. Lowell L. Bennion, associate dean of students at the University of Utah and a member of the planning committee of the Church's Youth Correlation Committee, has long been concerned with the drug problem as it affects students.

● Our time has been called the age of the pill. Men have turned to drugs in every known age, but not on the scale they do today. Drug use plays a significant part in medical practice. It serves as the basis of big business. It is the individual's hope against pain and anguish. Young people in increasing numbers turn to drugs to satisfy their curiosity, to escape from a reality that is unpleasant or threatening, or in search of euphoria and nirvana.

It is the purpose of this article to examine drug use and abuse, to explore the values and dangers involved in taking drugs, to understand why people turn to them, and to examine the results of such action. Since the author is neither a pharmacologist nor a medical doctor, this article will not deal with the technical-medical aspects of the subject but rather with the personal and social dimensions of the problem.

Drugs as substances used "in the diagnosis, cure, mitigation, treatment or prevention of disease in man and animals" certainly have a legitimate place. How grateful man is for the Salk vaccine against polio, for a tetanus shot that prevents lockjaw, for pain-killing drugs that relieve some of the agony associated with cancer. Anyone who possesses a historical perspective or who has lived long upon the land can hardly be against all drug use. Drugs play a constructive role whenever they serve a lifesaving or a life-building function. Many of us are alive today only because of them.

Our concern is not with drug use but with drug abuse. By the latter is meant the unintelligent,



inappropriate, or excessive use of a drug, which leads to the destruction of physical or mental health, the impairment of productive, creative living, the destruction of human relations and of life itself.

Drugs are not good or bad in and of themselves, but they become either one or the other as they build or destroy persons, as they promote or impede life. Opium, for instance, in its various derivatives, serves a useful purpose in the hands of a knowledgeable and conscientious physician, but it becomes an agonizing substance in the life of an addict. Some drugs, such as the antibiotics, have positive functions; others, such as tobacco, have minimal value and considerable ill effects. Each drug must be judged on its own merit as it is used under given circumstances by particular individuals.

Drug abuse can take many forms. Any self-administered drug (one that has not been prescribed by a physician) is likely to lead to abuse, because it is usually taken in defiance, ignorance, or with a bias. Drugs are chemicals that affect the physiology of the body and the functioning of the mind. Without knowledge of biochemistry and mental process, it is hazardous to use drugs. Even the physician who prescribes drugs for himself runs the risk of being influenced by personal desire rather than by objective need. Persons in the medical profession who sometimes begin treating themselves can become involved in drug abuse as much as any other segment of the population.

Some forms of drug abuse have been with us for

many centuries, but their serious and harmful effects have been scientifically verified only in recent years. Tobacco is now known to be a major contributing cause of cancer of the lung, throat, and larynx. Emphysema and circulatory diseases are also its by-products. The destructive effect of alcohol on man's liver, brain, circulatory system, perception of space, and impulses—to say nothing of its consequences in his human relations—is no longer contested.

In recent years other mind-altering drugs have been introduced or reintroduced, especially to the youth of the world, and in some circles they are competing with alcohol and tobacco for popularity. Among these are marijuana, LSD, methedrine ("speed"), and some 70 other substances that have either a stimulating or depressing effect or both. More such drugs are certain to be discovered or manufactured in the future.

These drugs have a mixed reputation. Some users of the new and newly used mind-expanding drugs feel they offer new dimensions of self-understanding and provide the basis for nonpossessive love among persons; others, particularly some psychiatrists who have treated drug-using patients, find them particularly destructive to health and life. This writer knows of no one, including confessed users, who do not admit the dangers involved in LSD and "speed" use. Timothy Leary, a most renowned and notorious advocate of drug use, said in our hearing that only one in 10,000 persons should take LSD. Even if this were true, there is no way to determine in advance of usage who that one person might be.



Marijuana has become the most popular and controversial "new" drug in use. It is too early to know on the basis of scientific study what its effects are. It is well-known that marijuana alters one's sense perception, so that hours after taking the drug, when one feels quite normal again, he may be a hazard to himself and others if he drives. Some users and professionals claim that it is injurious to body and mind, and recommend complete abstinence until the facts are more fully ascertained; others argue that it is no more harmful than tobacco or alcohol. If the latter position were true, it is like saying, "Why worry about a broken left pelvis? It is no worse than a broken right pelvis."

To this writer, of even greater interest than the physiological and medical aspects of drug use are their personal and social implications. Why do people turn to drugs, and how does drug use and abuse affect their lives? This seems to be the crucial question. The subject is complex, and only some of the reasons can be indicated.

(1) Drug abuse is encouraged by socially irresponsible persons concerned only with their own economic gain. Tobacco and alcoholic beverage manufacturers spend millions and use every device known in advertising to make tobacco and alcohol enticing and appealing to people. They subtly associate these drugs with beauty, romance, recreation, manliness, femininity, prosperity, and a carefree existence. Never do they give an honest report of the evils or hazards of their trade. They fulfill the prophetic observation

in the Word of Wisdom given in 1833, wherein the Lord revealed:

"... In consequence of evils and designs which do and *will exist* in the hearts of conspiring men in the last days, I have warned you and forewarn you, by giving unto you this word of wisdom by revelation." (D&C 89:4. Italics added.)

The use of LSD, "speed," and marijuana is also greatly encouraged by those who make a profit from selling and pushing these products. Since these drugs are illegal in the United States, they are manufactured and/or imported with all the intrigue and misrepresentation involved in criminal transactions.

(2) A second reason young people turn to drug use is because adults whom they admire and aspire to emulate—parents, entertainers, athletes, the well-to-do—serve as models for them. Nearly every youth is dissatisfied with being young, and he looks to adulthood as the greener pasture.

(3) A third reason for drug abuse is peer pressure. Smoking of tobacco and marijuana, drinking of alcohol, and taking of "speed" and LSD are learned behaviors greatly encouraged by group participation. Many an immature and unreflective youth who has not learned to respect his own individuality and who has not clearly defined for himself his own values is afraid not to be a conformist. He cherishes acceptance by the group through conformity more than he cherishes the strength of his own integrity.

(4) Many students of human behavior are coming to see that drug abuse is symptomatic of deeper,



underlying aspects of human life. Drugs are not taken for their own sake, but to fulfill other needs. Many adults, bored with the trivia of their work and the shallowness of their lives—living without significant goals or creative interests—come home to fill their emptiness with alcohol.

Young people often turn to mind-expanding drugs, hoping thereby to escape from school failure and boredom, from loneliness, from the fear of being drafted into military service and war, from the meaningless competitive chase after success. Not finding joy and peace within their own minds and hearts, they turn to chemical agents to bring about a change.

Drug use by some young people is also a conscious or unconscious symbol of rebellion against parents, school authorities, the church, and any establishment that they can rightfully or fallaciously blame for their own unhappy predicament. This is particularly true among some Latter-day Saint youth who, when angry and hostile, can easily and often unconsciously hurt their parents by going against obvious standards. This can take extreme forms and be in marked excess.

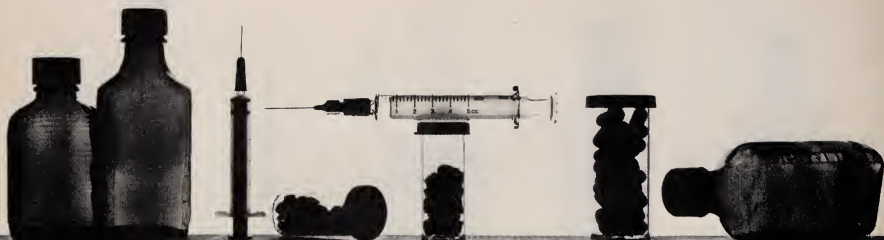
Youth has always been adventurous and daring, curious, exploring, and willing to take risks that their elders have long since given up. In this age of complexity and conformity, of prolonged preparation and dependency, when many immediate doors of exploration seem to be closed to youth, it is difficult to be adventurous in constructive roles. Pioneering in the desert, homesteading, and beginning business on a

shoestring are not as available as they once were. War has lost all of its glamour for most young men. Failing to experience life as the exciting, creative venture it can be, some young people turn to drugs for kicks.

In short, young people turn to drugs for many reasons and because of numerous pressures of which they are scarcely aware.

As stated earlier, drugs have a legitimate place in human life, and in the hands of competent physicians of sound judgment they are a blessing to mankind. But when they are taken without medical direction and for reasons other than medical need, they become both dangerous to, and destructive of, life. For this reason it is wisdom to leave them alone. Had LSD, marijuana, and "speed" been known in 1833, when the Word of Wisdom was given, well might the Lord have said of each as he did about alcoholic beverages and tobacco: "... behold it is not good."

This writer's advice to young people is to leave the drugs mentioned above entirely alone, because in my observation they are destructive of health and happiness. And may I say parenthetically that in this judgment on drugs, I am not condemning my fellowmen who are using them. I count among my close friends persons who are heavy smokers and persistent drinkers. I admire and love these people. I respect them but reject their folly. At this moment an esteemed colleague of great knowledge and integrity is dying of lung cancer, which undoubtedly was encouraged by his chain smoking for 40 years. Another esteemed colleague's days are numbered because of



Photos by Eldon Linschoten

emphysema that is due to the same cause.

I have talked with a number of young people who have used marijuana, LSD, and "speed," some of whom think it is a way to find heaven on earth. Never have I seen any illustrations of creative work come from their experiments. Some end in failure at school, others in financial difficulties due to their not meeting their responsibilities, and some live in a dream world quite unrelated to the realities around us. Some continue to function reasonably well because of their superior endowment.

One of the most regrettable aspects of drug use is that it is a way for many to run away from problems rather than to confront and solve them with courage and intelligence. Unresolved problems compound themselves and show up again in larger and often uglier forms. Youth is an age in which to grow and mature by encountering and resolving issues.

Drug use, except under necessity and for health reasons, seems to me to be a denial of the dignity of human nature as created by God and nature. It smacks of the doctrine of original sin, suggesting that man by nature is depraved and needs the saving grace of chemicals to help him lead a meaningful and joyful life.

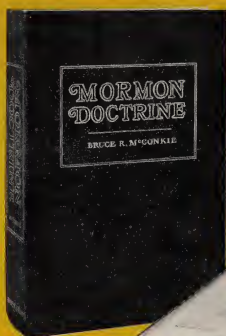
I am just one human being among billions with no talent to paint, compose, or sing, but God has given me hands with which to write a paragraph, greet a friend, hold a wife or daughter, plant a tree, and pick a peach. He has given me eyes with which to behold majestic mountains under the glow of a setting sun,

the beauty of green fields reaching to the forest edge, and the delicate color and form of a rose. I have ears to hear birds sing, a Beethoven symphony, the voice of a friend. I have a mind rich in memory, with some power of imagination, and the capacity to see and create some order in the world about me. I have a heart to feel sympathy, compassion, and even sorrow as well as joy for the world around me.

I trust my own capacity to live life deeply and fully with the resources God has given me more than I trust chemicals whose dangers I have seen and whose values I have not found.

Those who encourage the use of harmful and illegal drugs for monetary or other selfish reasons are the real culprits. Those who push or sell LSD, marijuana, "speed," and similar drugs should be taken to task, convicted, and made to pay the penalty of the violation of law. Laws should, in my judgment, be passed to forbid the advertising of tobacco and alcoholic beverages. It is inconsistent and nonsensical to advise young people to abstain from harmful drugs on the one hand and then permit irresponsible citizens to entice them by deceptive advertising on the other.

The drug user merits neither our judgment nor condemnation. "He that is without sin, let him cast the first stone." The task that faces us today is to help young people fill their lives with creative, life-satisfying, and building experiences that will diminish the frustration, the failure, the fears, and the emptiness that cause them to turn to drugs for meaning and excitement. ○



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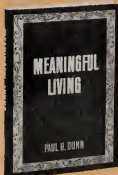


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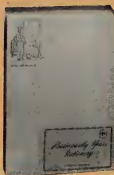
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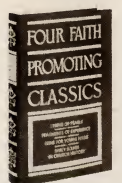


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Garden Room on second floor has reception area, door leading to garden between Beehive, Lion Houses.

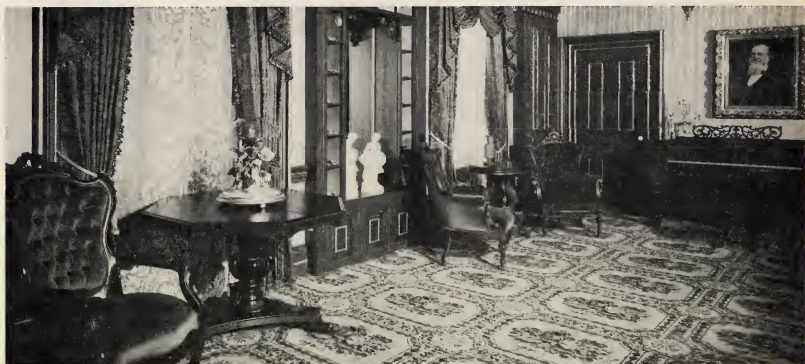


The LION HOUSE

By Eleanor Knowles
Editorial Associate

Social Center Reopens

Front parlor of Lion House, where YWMA was organized, features portrait of President Brigham Young.



In Children's Room, youngsters can learn about pioneer heritage.





Graceful new stairway was installed to help facilitate traffic in home. In background is Children's Room.

● The warmth, charm, and spirit of the Church's pioneer period have been recaptured in the Lion House, which was reopened in September following a four-year remodeling period. One of Salt Lake City's most famous landmarks and home of President Brigham Young, the Lion House was built in 1855-56 and is now administered by the Young Women's Mutual Improvement Association as a social center.

Inside and out the house has undergone extensive remodeling, but the original architecture has been preserved. The home was designed by Truman O. Angell, who helped design the Salt Lake Temple. The home, built in the style of early English homes (reflecting the New England background of Brigham Young), is located on East South Temple Street between the Church Administration Building and the Bee Hive House.

As one approaches the Lion House, one of the first changes that will be noted is the cream-colored facing. The house was originally built of adobe and sandstone (which the pioneers called "grindstone") from nearby City Creek Canyon. Some years ago, when the original outside walls became badly cracked and eroded, a cement plaster was applied. This has now been removed, and a new finishing has been added that more nearly duplicates the original, which was described by one of Brigham Young's daughters, Clarissa Spencer Young, as "cream plaster, which with the white woodwork and green shutters made a very lovely appearance."

The reclining stone lion that gives the home its name, and which was sculptured by William Ward, remains in place above the porch at the south entrance.

Other structural changes include installation of an elevator to service all floors, construction of an additional stairway, air conditioning, and steel beam reinforcements, making the building structurally sound and safe. However, all of the furnishings, floor coverings, and wall and woodwork finishes are either originals in the home or authentically restored to the pioneer period.

In Brigham Young's day, hub of family activity was

on the first (or street-level) floor, which featured the long dining room where as many as 70 family members and guests ate. Other rooms on this floor included large vegetable and fruit cellars; a weaving room, where carpets and cloth were woven; milk room, for storage of milk, cream, butter, and cheese; laundry room; pantries and cupboards; bathrooms; and a huge kitchen.

In the northwest corner was a room that served as the schoolroom until the schoolhouse was completed in 1862. This room then became the family's recreation room. Here the children gathered for parties and entertainments. Large steel hooks were attached to the walls for pulling molasses or vinegar candy, and there was a small stove for popping corn.

Today this floor is the setting for the Lion House Pantry, a cafeteria for Church employees and others, where members may obtain home-cooked lunches and afternoon refreshments five days a week at nominal cost. There are a number of small dining rooms, in addition to the main dining room, and in good weather diners may take their trays into the garden between the Lion House and Bee Hive House.

The second floor of the home was originally devoted to sitting rooms for President Young's families. In the southwest corner was the large front parlor, or prayer room, where President Young gathered his family for counsel and prayers.

According to Clarissa Spencer Young, "About seven o'clock in the evening Father would go to his room, light a candle in the tall, brass candlestick, come into our sitting room across the hall, and say quietly, 'Time for prayers.' No matter what we were doing or who was there, we dropped everything and followed him through the long narrow hall [from the Bee Hive House] and stepped into the parlor of the Lion House. . . .

"Father would step to the glass cupboard, take down the prayer bell, go to the door, and give three distinct rings. After a moment he would put the prayer bell back and take his place . . . in the center of the room. In a very short time the patter of feet would be heard in the long hallway upstairs and

1875 Room, one of the second floor parlors, is decorated in rich red and black shades.



Photos by Lorin Wiggins

down, and the children would come tripping in to be followed by their mothers with a more sedate tread. . . .

"Father usually discussed the topics of the day, and then we would all join in singing some familiar songs, either old-time ballads or songs of religious nature. Finally we would all kneel down while Father offered the evening prayers."

The original prayer bell is still in this room, and the parlor has been furnished as it was in President Young's day.

Other rooms on this floor now include the 1875 Room, the Social Room, the Pioneer Room, and the Garden Room. The latter opens out onto the garden, and a small service kitchen has been built adjoining it, making it an attractive setting for wedding receptions.

One of the most charming and unusual features of the home is the Children's Room, just east of the main entrance. Here children can come on special occasions to learn about their pioneer heritage and to hear stories of pioneer families and experiences. They can also pop corn at a small stove, pull molasses candy, and turn a freezer for ice cream.

The third floor originally had 20 bedrooms, ten on each side of the long central hall, with a small fireplace and a dormer window in each room. (These dormer windows give the home its distinctive English appearance from the outside.) The walls separating the bedrooms have been removed, and three large reception rooms are now located on the south and west sides, with sliding partitions dividing them. The largest room is the Banquet Room, which can seat up to 100 people. Next to this is the Gable Room, and then the Buffet Room. When all three rooms are opened up, groups of up to 200 people can be accommodated. A large, modern kitchen and pantries and storage rooms are on the east side of this floor. From the banquet room, a door opens onto a balcony overlooking the garden.

Throughout the home the finest furnishings have been placed. Ingrained carpets woven to a design of the pioneer period are featured on the second and

third floors (the first floor has a beautifully stained wooden floor). Damask, brocade, mohair, dimity, and other luxurious fabrics of Brigham Young's day have been used in the upholstery and window coverings. Some of the furniture was originally in the home. Other pieces were located in homes, garages, antique shops, and stores throughout the country, from New York to San Francisco. Among the most beautiful finds are two crystal chandeliers that once were used in the governor's mansion in New Hampshire.

Following Brigham Young's death in 1877, the Lion House remained in the hands of family members for a short time and was then purchased by the Church. It served as office space for a number of years, and later became a home economics laboratory for the old Latter-day Saints University. When that school was closed in 1931, the First Presidency turned the home over to the YWMA for use as a social center for the women and girls of the Church. During the years until it was closed for remodeling in 1964, the home was the scene of classes, socials, and activities of thousands of young women, particularly those who were living away from home.

The Lion House has special significance for members of the YWMA, for it was in the front parlor that Brigham Young called his wives and daughters together on November 28, 1869, and organized them into the Young Ladies Department of the Cooperative Retrenchment Association, admonishing them to cultivate a modest apparel, improve their speech, and set a good example before the world worthy of imitation. This organization later became what is now known as the Young Women's Mutual Improvement Association. During 1969 the YWMA will observe its centennial, and many of the centennial activities will revolve around the Lion House.

Managing the policies and activities of the center is a board of directors working under the direction of President Florence S. Jacobsen and counselors Margaret R. Jackson and Dorothy P. Holt, the YWMA general presidency. Mrs. Dorothea Ludlow is hostess-manager of the Lion House. ○

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ZCMI

America's First Department Store

By Albert L. Zobell, Jr.
Research Editor

● To a large extent the early Saints were not merchantmen; they were breakers of sod, builders of canals, tillers of soil, beginners of virgin farms in arid valleys that, with the application of much labor, blossomed as the rose.

But as the problems of producing foodstuffs were overcome, other problems had to be dealt with. A place of merchandise was needed. Thus on October 9, 1868, leaders of the Church met, and "it was decided to take immediate steps to establish a cooperative mercantile business, wholesale and retail, to supply the wants of the people of the territory. Over \$70,000 was subscribed in the council." (Manuscript History of Brigham Young, 1868, p. 1178.)

The plan was discussed in the various wards, and at a meeting in Salt Lake City's Council Hall on October 15, Brigham Young was chosen president and W. H. Hooper vice president of Zion's Cooperative Association.

President Young had said: "There are too many men engaged in merchandising here. Two thirds of them ought to be out in the fields." He added, "It is our duty to bring goods here and sell them as low as they can possibly be sold and let the profits be divided with the people at large." He recognized the talent of women as "salesmen" and "traders," and urged that the men find other work.

The name of the new associa-

tion was later changed to Zion's Cooperative Mercantile Institution, and on March 1, 1869, it opened for business in the Eagle Emporium on the southwest corner of First South and Main streets. Before the store opened at nine that morning, President Young dedicated it and all its contents to the service of the people. Then he made the first purchase. A second store opened ten days later up the street in the old Constitution Building, and one in the Ransohoff Building April 21. Thus the stores functioned until the present store was opened in 1876. Additions on Main Street were completed in 1880 and 1902. The cast-iron store front has been declared a fine example of the nation's architectural heritage of the period.

Merchants, especially in the East, were skeptical that a cooperative institution would succeed. Some of the people who subscribed for stock felt the pinch of recurring hard times and had to let their investment go, but many other families whose forefathers subscribed for ownership shares still have stock in ZCMI. From the beginning the store was an innovation in that there were departments for shoes, hats, and the like, giving it the designation America's first department store.

Almost from the beginning the wares included groceries, clothing, drugs, shoes, dry goods, wagons and machinery, produce, trunks, and sewing machines. By 1873

the store was selling hardware, tools, implements, and crockery, as well as the luxury items of fancy notions, carpets, and upholstery goods.

President George Albert Smith, the President of the Church from 1945 to 1951, on occasion used to fill his sermons with personal experiences: As a youth he worked in the overall and boot factories, and as a young man of 20, he traveled by horse and buggy through Utah to Panaca, Nevada, as a ZCMI salesman. Such men were the friends of the small merchants of the various communities.

His predecessor, President Heber J. Grant, who was President of the Church from 1918 to 1945, recalled how he had been born in his parents' home, located on the site of the future Main Street home of ZCMI. When he was a small boy and his widowed mother moved, he vowed that he would purchase the property back. In early manhood he did build his mother a home, but she selected another location for it.

ZCMI has grown with the area, and has done much to nurture growth during the century that the firm has been in operation. Its stores are now operating at the downtown location, in southeast Salt Lake County, and in Ogden. A store is also being built in southwest Salt Lake County, and another is planned for the Orem-Provo, Utah, area. ○

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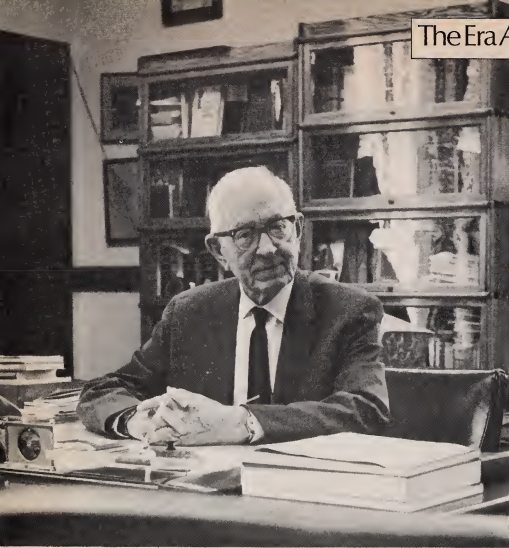
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President Joseph Fielding Smith, Church Historian and recorder.



A William Lund, an assistant Church historian since 1911.

The Church Historian's Office

Latter-day Saints have been called a record-keeping people, and the Church Historian's Office (CHO) is the primary repository of information about the Church. Three persons, well qualified from their years of service and training, participate in this interview: President Joseph Fielding Smith of the First Presidency, who has been Church Historian since 1921; A William Lund, assistant Church historian, who is celebrating his sixtieth year in the CHO; and Earl E. Olson, assistant Church historian, who has been the spokesman for all three on most of the questions.

Q. For about 138 years the Church Historian's Office (CHO) has been gathering Church records and collecting literature dealing with the Church. How much material has the CHO gathered up to now?

A. We have not inventoried our holdings since 1965, but at that time we had 47,976 printed volumes, 42,232 pamphlets, 9,007 positive rolls of microfilm, 14,510 volumes of hand-written manuscripts, including 2,022 volumes of patriarchal blessings, 231,455 minute books and records of members, and over one million individual papers, paintings, photographs, tapes, phono discs, and other items.

Q. Are you able to store all of this in the Church Office Building?

A. No. About 40 percent of our materials, such as minute books and newspapers, are stored at our vaults in the Salt Lake industrial complex, about five

miles southwest of Church headquarters. In the CHO we keep most of the manuscript histories, photographs, minutes from wards and stakes, and so forth.

Q. How extensive is your collection of photographs, records, films, and paintings?

A. We have a large photographic collection, which continues to increase through our practice of obtaining photographs of all stake presidencies and bishops. Our collection of paintings is not large, primarily because we have not taken any special steps to acquire them. We have on phono discs all of the Church general conference proceedings since April 1939, as well as several talks given in the April 1936 conference. We now record the conferences on tapes and will shortly have transferred to tapes all of the conference proceedings that were previously only on discs. We have the voices of all of the Church Presi-



Earl E. Olson, assistant Church historian since 1965.



Sian Morgan, customer services section, helps answer queries.

dents since and including President Joseph F. Smith, whose voice was taken from a cylinder on which he had dictated some letters. Also, we have an oral recorded testimony of Wilford Woodruff given in 1897.

Q. How do you acquire material for the CHO?

A. We have several people who are responsible for acquisition in three different fields: (1) the library section—books, pamphlets, periodicals, newspapers, and other printed items; (2) the manuscript section—histories of stakes and missions, motion pictures, tapes, documents, pictures, maps, and journal histories; (3) the written section—all minutes of the organizations of the Church. These librarians and archivists analyze catalogs from book dealers and search other channels in order to keep abreast of materials in which we might be interested.

Q. Could members of the Church help with record and manuscript acquisitions?

A. Yes. Some official records of the Church have remained in private hands. It would be helpful if all members realized that *all* minutes of Church organizations should be filed in Church archives. It would also be helpful if members would place manuscripts, diaries, collections of important letters, printed materials, and other Church-related items in this central depository for the benefit of future researchers.

Q. How does a person know if he has something of historical importance?

A. Ask us. We will be glad to give an opinion.

Q. Is the CHO designed to be used by members of the Church?

A. Our first responsibility is to obtain Church records so that they can be preserved. Our second responsibility is to make the records available for use and to service the needs of members of the Church.

Q. How does the CHO service the needs of members of the Church?

A. Many members need help in proving their births for social security, medicare, and insurance purposes. We assist members in completing their priesthood authority lines. Some persons have lost the copy of their patriarchal blessings and desire another copy. There is a charge for two of these services: \$1.00 for birth certificates and 25c for duplication of blessings. In addition, many members are interested in biographical material pertaining to their lives or the lives of family members, and many researchers, writers, scholars, and students request help on theses, dissertations, articles, books, or in-depth reports.

Q. Are nonmembers free to use the facilities of the CHO?

A. Yes. We make no distinction between members

and nonmembers as far as the use of the library-archives is concerned.

Q. How do you respond to the image of suppression of materials that in the past has been identified with research at CHO?

A. Certainly some researchers have been displeased because we have not made some of the records as freely available as they would like. But many archives have problems in these areas. For example, certain original documents have to be restricted in usage because of their inherent value, age, or condition.

Some of these original records have been microfilmed and can be seen on microfilm, but others have not yet been microfilmed. So far we have done little microfilming of original documents and letters, and comparatively few diaries. As time and budget allow, we will microfilm many of these in order that researchers may read them. We have an additional problem with personal journals. Years ago, journals were filed with the understanding with the donors that they would be made available only to descendants of the writer. We try to avoid such agreements now,

but are bound by past agreements. However, we hope that in time families will release many of the journals for research. Also, we have a ruling that those persons who are writing or who have written to discredit the Church are denied access to our facilities.

Q. Are there types of records that are not available to any researcher?

A. Yes—minutes of stake presidency, high council, and bishopric meetings, high council trials, or bishops' trials. These and similar records involve personal status of individuals that we feel researchers have no right to read. Our view is shared by others, even in business and industry. Many companies do not open their confidential board of director minutes to researchers. One can understand the reasons for such a policy.

Q. Is the CHO the depository of all Church records?

A. No. We do not hold minutes of meetings of the First Presidency or of the Council of the Twelve. They are filed in their own care. Also, we do not have some of the records of such Church departments as the financial, building, and legal departments. →

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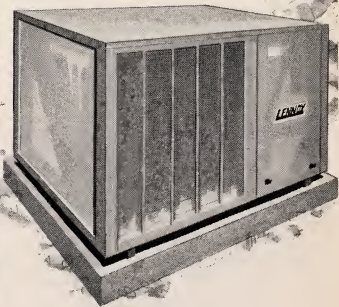
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Dean C. Jesse, chief archivist cataloguer, assists scholars.



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Q. Have you cataloged all items and materials in the CHO?

A. For many years we operated with a shortage of personnel, and many items went uncataloged. Also, many boxes were stored in the basement from the days when the CHO was moved to the Church Office Building in 1917. But we have undertaken a vast recataloging program. A new library classification system for Mormon collections has been developed, and we have found it sufficiently useful that we are recataloging all of our printed material. We have completed several sections, but the library section may take another five years to complete. It is a tremendously difficult task to recatalog an archive and library with as much material as we have. This recataloging should help researchers in their studies, and it has helped us in our filing and storing procedures.

Obviously, the significance of any item we store may not be known until something connected with it is uncovered, such as the papyrus rediscovery, for example. The rediscovery of the papyrus reminded us of the papyrus fragment that we have had all along in the CHO. Our role is to process records, catalog them, and store them—not to research them, interpret them, or for that matter to even read them. We read comparatively little of that which comes even in English. I suppose the true significance of many

items will never be known until new discoveries are made by others to correlate certain relationships.

Q. How do you cope with record keeping in a multilingual Church?

A. Minute books and records of stakes, wards, and missions are usually recorded in the language of the country. We do not have personnel at the CHO who read all the languages of the Church, but we are able to recognize the type of record—or request assistance from the Translation Department—so we can process the records. Researchers wanting to use such records would have to know the language in order to use them.

Q. How do you acquire materials about the Church in non-English-speaking countries?

A. Priesthood leadership throughout the world is urged to forward materials pertaining to the Church. We rely on local Church leaders in this aspect of our work.

Q. In a world that is seeing a rapid spread of the gospel and also witnessing a communications media explosion, will the CHO be able to store all literature related to the Church?

A. We presume that in time we will microfilm at least some of the minutes of Church organizations.



Written records section houses thousands of auxiliary reports.



Thomas G. Truitt, acquisitions supervisor, directs purchases.

Beyond that, we do not foresee any problems in the immediate future. We have sufficient space available for some years yet.

Q. The CHO certainly contains the greatest single source of materials about the Church. Are other outstanding collections also available?

A. Yes. The Brigham Young University has a fine collection of diaries and documents. The Utah State Historical Society has many valuable historical items pertaining to Utah and members of the Church. The Daughters of the Utah Pioneers Museum has a fine collection, as does the Salt Lake City Public Library. Other libraries that have important collections about the Church include the Huntington Library in San Marino, California; Bancroft Library at the University of California at Berkeley; and Yale University Library in New Haven, Connecticut.

Q. President Smith, what is the purpose of the Historian's Office?

A. (President Joseph Fielding Smith) The Lord commanded in the very beginning, even from the days of Adam, that a record be kept. It was a divine commandment from the Garden of Eden. Also, Book of Mormon history records that Lehi and his family were not to go without records, so they went back to Jerusalem to obtain them. The Lord has always had

someone appointed to keep records, and we are under the same commandment. One of the first commandments given to the Prophet Joseph Smith was that a record should be kept, and that Oliver Cowdery should assist him with it.

Q. How extensively should CHO records be used?

A. A record is of no use if it isn't used. Historical records are beneficial to all people, and the doctrinal records are a blessing to all mankind.

Q. Brother Lund, the assignment of the Journal History has been viewed with major importance. What is the Journal History and how do you keep it?

A. (A. William Lund) The Journal History is a day-by-day record of events worthy of being recorded. It is a daily journal that has been kept since 1830. Newspapers are clipped and pasted in the entry for each day.

The Journal History is something peculiar to the Church, but it presents a remarkable survey of the times and the progress of the kingdom of God in the earth. It is a wonderful experience to be associated with this type of record keeping. It makes me appreciate the work of our prophet-historians who wrote the books of the Bible and the Book of Mormon. Our heritage, especially our historical or record-keeping heritage, truly is unique and inspiring. ○

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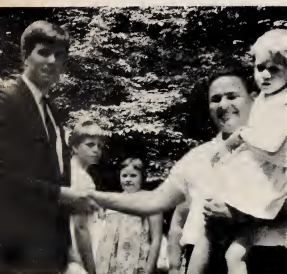


Vera of Youth

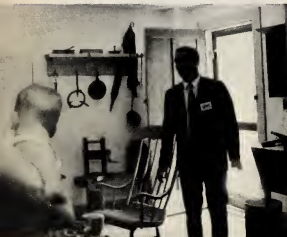
Marion D. Hanks, Editor • Elaine Cannon, Associate Editor



From the crew's crow's nest, the crowd stretches endlessly.



Missionaries make many friends among crowd before pageant time.



Kitchen at old Joseph Smith home near Palmyra fascinates visitors.

The Pageant

● All is still. Everything is dark. Suddenly at the top of the Hill Cumorah a light appears, and in the light a figure representing the resurrected Christ descends to earth. This most dramatic finale to the Hill Cumorah Pageant thrillingly concludes the story of Christ's ministry in the New World.

The thought of the Savior on this sacred hill, and all of us at his feet in a pure attitude of worship, brought to mind a scripture: "Who shall ascend unto the hill of the Lord? . . . He that hath clean hands, and a pure heart. . . ." (Ps. 24:3-4.) Of such is the caliber of the cast presenting scenes of Christ's ministry in the western hemisphere.

Those of us who ascended unto this hill of the Lord, believing, came away fed and blessed and strengthened in our resolves in the gospel. Those who were strangers to the principles Christ taught, or to the program of The Church of Jesus Christ of Latter-day Saints, were awakened to the incredible sweetness in the life and message of the Savior. Together we participated in a most remarkable religious experience. This seems to be a significant thing about the pageant.

Oh, it's good entertainment. Young and old alike are spellbound at the battles and the scenes of destruction, thrilled at the mood created by the portrayal of the nativity, sobered to hear King Benjamin's address.

Crawford Gates' musical score is deeply moving and descriptive. The visual effects, the costumes, the characterizations add to the total impact. The lessons of the Book of Mormon hit home. Night after night the solid lanes of traffic creep into the quiet countryside for hours at a time before the production begins. People perch on trailer tops, boxes, ladders. They picnic on blankets until starting time. That it is a success is obvious.

"But why the pageant?" people ask. "Such a fantastic undertaking!" "What beautiful young people!" "I've never been so moved in all of my life!" they exclaim. And before and after the pageant they eagerly buy the copies of the Book of Mormon being offered by these "beautiful young people."

Elders Ross Bishop, Scott Potter pause to visit with Lorna Lee of Rigby, Idaho.





Mr. and Mrs. Harper Wallace, Salt Lake City, conduct tour group of Hawaiians to pageant.



Debby Remley and Ruth Ludlow take time to pose beside scenery of Lehi's ship.



Crew members who deserve praise for work in pageant included Bruce Finch, Glade Powell.

“I’ll always remember what President Bankhead said as he set the atmosphere and point of emphasis for the upcoming two weeks: “Put the Mormon Church in the back of your mind for a time, and ask the people, ‘What do you know about Christ? Would you like to know more?’”

“We spent a week studying, memorizing, practicing, and praying to learn how to present this question in such a way that the answer to the latter question would be yes, and we could place copies of the Book of Mormon into the hands of those who attend the pageant.”

“It was 5:30 Saturday evening in the Sacred Grove, and time to leave that sacred spot for the last time. Three of us read together a few scriptures we had learned to love that week; and then, finding a secluded spot, we knelt in prayer, each asking that the spirit of love, dedication, and testimony might endure long after our pageant experience.”

“Feeling a surge of frustration



Cumorah Mission elders have heavy responsibilities during the pageant week.



Donna Pond, Carma Prescott, and Linda Gender take time for some recreation.



and fear sweep through her being, one girl took me a little way into the trees and with tear-filled eyes pleaded, “Pray for me. Just pray for me.”

“At two o’clock in the morning we of the work crews were still manning the light towers, trying to perfect the effect desired as Abinadi burned at the stake.”

“A group of ten or 12 of us gathered on Sunday to sing hymns together and to get to know better the deeper, spiritual side of each other.”

“By Thursday of the first week the five or six scriptures for memorization each day, plus four Book of Mormon concepts to be learned as the background for approaches, had overwhelmed most of us. We realized how little we knew about the Book of Mormon. Humbled by an awareness of our weaknesses, we then turned to the Lord to ask in real sincerity for his help.”

“The evening meetings of the first week gave us the chance to hear the testimonies of converts, ➔

Five-year-old Kimberly Reeder escorts two visitors down path at Hill Cumorah.



Debby Remley, Schenectady, N. Y., waits near scenery for her cue.



Harley Remley, 13, learns from Elder Don Coombs, who plays Moroni in the pageant.



Ruth Ludlow (left) tries on costume, while Linda Newland ushers.



Donna Gray and Diana Robertson, both of Idaho; Linda Lang, Nevada; and Lorna Eligen, Colorado.



The pageant is a missionary effort, and cast and crew, director Harold I. Hansen and technicians Paul Evans and Richard Welch, Cumorah Mission president Reid Bankhead, Cumorah Stake president Bryant Rositter, and associate manager Don Brererton agree that the tremendous effort is well worth it when there is such evidence that lives are changed.

This is a production you can watch free of charge, but you must pay to be in it! Lodging for volunteer participants is furnished by townspeople, most of whom are not members of the Church. Meals were served on arrangement in the Cumorah Ward and in the basement of the First Presbyterian Church.

But it's fun! Young people plan their summer schedules around the hope of being accepted as pageant participants. Families schedule their vacations to meet the pageant dates. Whole families trek to the Hill Cumorah and spend their year's vacation preparing and proselyting and performing. All who are connected with the pageant keep mission standards in dress, behavior, attitude, and schedule.

There are rehearsals each night of the week before the public performances. But during the day cast members are divided into study groups led by the full-time missionaries of the Cumorah Mission. There the Book of Mormon is studied, missionary lessons are learned, scriptures are memorized, and truths are applied. Testimony meetings, held every morning in the Sacred Grove where the Prophet Joseph Smith had his first vision, are life-changing occasions. Participants have gospel discussions with nonmembers in the audience before show time. They take countless photos and exchange autographs. They make friends from far places. They take in the scenic sights, the historical points . . . the Peter Whitmer farm at Fayette where the Church was organized over 100 years ago . . . the Martin Harris farm that was mortgaged so the first Book of Mormon could be published . . . the Smith family home, which is so charmingly restored and but a short walk from the Sacred Grove . . . the Hill Cumorah itself, where Moroni hid the golden plates in ancient days.

So another pilgrimage to this special place is over.

Elsewhere in this section are comments from the young students themselves who participated in this tremendous undertaking. ○

Sharon Christensen, Kathleen Burke, Jeanne Jarrard, Patricia Wood meet for breakfast.



Preparing breakfast is Nancy Wilson, Midwest City, Okla.



Shawna Clayton of Mexico, New York, and Eileen Waldron of Logan, Utah, span continent in friendship at pageant.



Participants from the East greet those from the West, who journeyed to pageant by bus.

most of whom had been converted within the past year. We felt their spirit and heard of the changes in their lives. Some of them had been contacted for the first time by pageant participants of past years."

"My heart leaped as tears came into the eyes of a pageant visitor who heard my testimony when I presented him with a copy of the Book of Mormon."

"As the pageant proceeded, small groups of us huddled in the dark on both sides of the stage to share the experiences gained that evening while placing copies of the Book of Mormon."

"We had shared spiritual experiences before, but here they took place all day, every day, for two weeks. We had no other goal but to study the gospel and seek to be close to the Spirit with all our heart, mind, and strength."

"One could see young ladies running to the booths on the side of the seating area to purchase more copies of the Book of Mormon. They were too excited to



New Yorkers Lorraine Rich, Etta Smith welcome Utah performer Genevieve Potter.



Wayne Hales takes time to meditate in peaceful surroundings of Sacred Grove.



walk—too excited about the conversation just terminated, too enthusiastic about the possibility of sharing the message of Christ with other wonderful people."

"Why couldn't I have thought of that last night!" exclaimed one sister as a missionary explained how a rather difficult question could be answered."

"Just as I was to enter the light for my scene, I was enveloped by the Spirit of the Lord, and at that moment I came to know the Savior, that he lives and loves me."

"An elder comforted a disappointed sister when a family failed to accept her message and buy a Book of Mormon. "Not all people are yet willing to receive a witness of the Spirit. It takes a receptive heart on the part of the listener as well," she was told."

"Thoughts of home and family were far from our minds as we two sisters sat during supper practicing dialogues on each other: "Be an agnostic this time and let me see if I can place a book with you."

”

Rallying 'round flag are Marily Trapnell, California; RaNae Field, Idaho; Roena Pollard, Colorado; Ellen Spencer, Idaho; Diana Alldredge, Arizona.



Soloist performs in concert for
Exceptional Children's Week.



In scene from "The Ugly Duckling" (left), BYU students
(standing) help training school students (in wheelchairs).

● Young people everywhere are seeking life's purpose. Most of them want to be useful, to perform a service, to feel needed. Recently, a handful of students found what they were looking for. Through their efforts, the shroud of fear and doubt regarding the intellectually handicapped has begun to dissolve.

Two years ago, two young men, both in search of a purpose in life, were persuaded to visit the Utah State Training School at American Fork. What Larry Parks and Dustin Carsey found there were children who had the basic need of being loved, the same as normal children—except these individuals knew how to give an exceptional Christ-like love. They knew no enemies, but had too few friends.

It was an instant love affair between Larry, Dusty, and these young people. Both men were called to be officers in the MIA at the school, and both spent their Sunday afternoons there.

Soon they realized how badly most of these youths wanted to learn, and they were awed by their ambition. Although Dusty and Larry were not certified teachers, they shared their knowledge and were amazed to find that some had beautiful singing voices, some had a good sense of rhythm, some read well, and they all had a good sense of humor. They were talented! Despite their obvious handicaps, they could perform with the best of the troopers. President Hugh B. Brown recently remarked during the

Dustin Carsey and Larry Parks, left, and Carol Anne Schuster.



A Dream Is Not Enough

By Dona Gregory

dedication of a new chapel at the school, "I have never seen a man or woman who, in some respect, was not my superior."

One youngster who was confined to a wheelchair asked if someday perhaps they could do a play. This presented no small problem for Dusty, as most of those who wanted to participate were in wheelchairs, and some could not speak very well. But they all understood, and they all wanted to give and be received by those who led normal lives in a world different from their own.

To have others see these children as Dusty and Larry saw them became a dream. To have others see their talent, love, and appreciation seemed as insurmountable as moving the Empire State Building with a toothpick for leverage!

Then one afternoon Tamara Fowler, a prominent young woman in the dramatic arts department at Brigham Young University, suggested that the play *The Ugly Duckling* be presented by the children from the school in the experimental theater at the university.

Between Dusty and Tamara, the idea developed of making a pre-recorded tape, using students from BYU so that the children would only have to move their mouths to the dialogue. Then, for those in wheelchairs, Dusty, Tamara, Larry, and some additional colleagues would dress in inconspicuous dark robes (so that the children, dressed in brightly colored costumes, would be the center of attention) and wheel the real "stars" of the

production from scene to scene on the stage.

Not only did it work, but the performance was performed before standing-room-only crowds, concluding with few dry eyes.

With the success of *The Ugly Duckling* came the inspiration for Exceptional Children's Week at Brigham Young University.

Carol Anne Schuster, a talented Jewish convert to the Church, also was trying to find meaning in her life. She had tried a career in professional nursing in New York City. Deciding that it was a wrong choice for her, she came to BYU as a speech-dramatic arts major. She had nearly decided to give this up too when she discovered Dusty, Larry, and those people whose handicaps leave them in the land of never-grow-up.

Putting all of her talent in this direction, she wrote and directed the concert for Exceptional Children's Week—a concert made up of nearly 175 handicapped children throughout the state of Utah, with a children's choir, individual vocalists, and a rhythm band.

After the performance members of the audience swarmed backstage to congratulate the youngsters—not out of pity, but out of sincere gratitude for being shown a new, bright side of the intellectually handicapped.

Today, what started out to be a dream has partially become a reality because a handful of people cared enough to work and make it come true. ○

Alphabetically Speaking

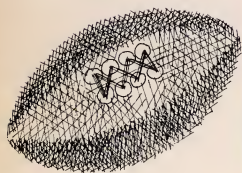
By Elaine Cannon



Apples are for polishing. They're people-pleasers. So are kind looks and gentle phrases.



Balls are for singing-along games. People get around



Fun is for having.



Girls are for loving others. Boys are for leading others. When the twain is twisted the "system" suffers.



Hearts and hearths and hands and houses are nicest when they're warm and welcoming.



Ideas are for



Mothers are for appreciating.



Noises are for listening to—like night birds and night locks, anthems, foghorns, canoe paddles, toe tappers, and the intricate idiom of new music.



Obedience is for teens who want to honor their parents, that their days may be long on the land that the Lord has given them.



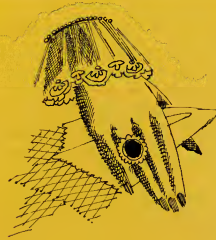
P is for people and patterns give delightful differences.



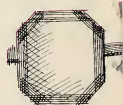
Truth is for telling.



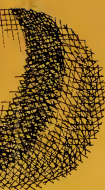
Understanding is for trying times. It's for parents and children and teachers and everyone.



Virtue is indeed its own reward.



Watching is for ones—watchers, fashioners, your step. watching you out!



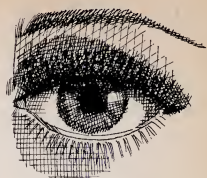
*... bouncing in
and volley
... with bounce
more, too.*



*Clocks are for ticking and
tocking. Some people are
like clocks—they make
things tick with their
talking.*



*Doing is what comes natur-
ally to those who have
boned up on gracious be-
havior already.*



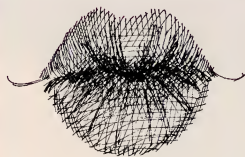
*Eyes are for eyeing the beau-
ties about—like the eyes
of a friend and dew in the
dawn.*



... for getting.



*Jobs are for finishing well—
school jobs, church jobs,
job jobs, home jobs.*



*Kisses are for keeping until
the real thing comes along.*



*Love is to give and to take at
the right time in the right
way.*



*... ole and places
... s of living that
... t in all their*



Quiet is for savoring.



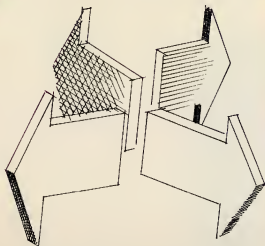
*Remembering is for lonely
nights in one's own wilder-
ness. It's sweeter when
memories are memorable.*



*Smiles are for sharing.
Smiles are for spreading
sunshine. Smiles are for
making anyone better
looking.*



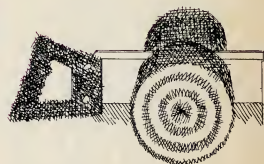
*... or the smart
... ing pace-set-
... trends, and
... Someone is
... u, too. Look*



*X marks the spot where you
are. Where do you go
from here?*



*Youth is for having once in
a lifetime. Cherish it.*



*Zzzzzz makes you sleepy. But
are you going to zzzzz your
life away?*

A Smoker Is Two People

A human being undergoes a strange, unconscious metamorphosis when he becomes a smoker. He develops a dual personality, the two parts of which are quite incompatible.

Smokers think smoking is a

One day he is a normal member of humanity, fully aware and conscious of his training, his privileges, and his obligations in society.

He is considerate of others,



By Keith E. Montague

Illustrated by Jerry Thompson

personal habit, but it isn't—it's a public habit.

courteous to friend and stranger alike, anxious to do whatever he can in every situation to make life pleasant.

He is embarrassed if he causes any discomfort, chagrined if he is guilty of the slightest oversight, displeased by any display of selfishness.

He is the finely polished, carefully nurtured product of all man's centuries of learning to live together.

Then suddenly he becomes a smoker.

He continues to feel like the same person—possibly feels that he has acquired some indefinable additional suavity—but begins to act like a totally different being.

His pleasures in smoking, or his desire or his need to smoke—or any combination of the three—take precedence over any consideration or restraint that has been a part of his culture to that time.

It justifies his sitting at a table with a cigarette burning in his hand even though the smoke may be drifting up steadily into the face of a friend who does not smoke.

It makes it perfectly permissible for him to make the air in a room foul and unpleasant,

even though he may be the only one smoking in a group of people. The fact that the clothes of all the others would have remained fresh but for his smoking concerns him not in the least. He is a smoker. It doesn't occur to him that his desire to smoke in any situation should be regarded as inconsiderate.

His pleasure in smoking gives him complete freedom to disregard all other occupants in an automobile, a bus, or a plane. Before he became a smoker, he would have wanted to be considerate of even one or two persons in a crowd. As a smoker, especially if there are other smokers present, he is perfectly willing to forget about the few people around him who find smoke-saturated air less pleasant than clean air.

He will go on, day after day, year after year, subjecting those around him in the office where he works to breathing stale, smoky air, to wearing home each day clothes permeated by the same distasteful odor. Yes, probably some of the others smoke, too. But there was a time when he would have taken pride in being thoughtful of those who don't. His attitude now: If they don't like it, why don't they get a job where no one

smokes? How complete his change has been!

If he is a salesman, he knows better than to blow smoke in your face, of course. But as he speaks and his breath reaches you, you think it might be less unpleasant if it were smoke.

If the smoker were to give a moment's clear thought, he would realize that it is quite foolish to ask a nonsmoker if he minds his having a smoke. If the nonsmoker liked smoke and its effects, he would be a smoker. The reassurance given the smoker and the encouragement to go ahead is never anything more than a courteous acquiescence to another unpleasant interlude.

Yes, a human being undergoes a strange metamorphosis when he becomes a smoker. He points accusingly at nonsmokers; calls them self-righteous, intolerant, selfish; has convinced himself that they (who are doing nothing to foul the air he breathes, to saturate his clothes with a stale, smoky odor, to make him personally uncomfortable) are at fault. He is two people—one with a rich background in courtesy and consideration, the other content to indulge his desire to smoke with complete disregard for others.

On Scene with the Editors



DENVER, COLORADO . . . Marlene Gay Mulhausen is a 14-year-old with stars in her eyes and money in her pocket, thanks to a writing talent. She won first prize in the National Scholastic Writing Contest. First place in the whole United States for this fine Mormon girl is truly something to praise. She is the daughter of Mr. and Mrs. Roy P. Mulhausen.

PAPEETE, TAHITI . . . Elder Scott Anderson and Elder Russell Osguthorpe staged Elaine Cannon's Seminar for Sallies in French, with Polynesian youth coming from the outer islands to learn lessons in grooming, behavior, and attitude. Simplet and Simplette showed how not to do things. Youth from Tubuai gave a concert recitation of the "Code of Living," which is a pledge to keep the Word of Wisdom. President Karl M. Richards and Elder

Steven Bunderson, mission MIA superintendent, conducted special meetings that rounded out a lively time of skits, workshops, games, and dancing. Can you imagine arriving a week before the conference and staying for weeks after (finding jobs to earn money to live in the interim) because the boats to the islands were so irregular? The Tubuai youth had to plan on earning extra money to keep them the extra time, but what a special experience it was.



CIUDAD JARDIN, BOGOTA . . . MIA festival proved to be a wonderful way for Church members coming from far places to make friends. Pictured on the scene are Elders Jorgensen and Messury, Anna Vargas, and Fabio Clavijo, Bogota, Colombia, South America.



PARK STAKE, SALT LAKE CITY . . . Dedicated service and the enthusiasm of stake leaders were qualities that prompted M Men and Gleaners to turn the tables and surprise stake presidency, MIA executives, and Raymond J.

Pace, Regional Representative of the Twelve, with a party that took the form of a Hawaiian luau. Everyone came in costume and received a lei and a supper of authentic native food. Ken Peterson was in charge of promotion.



BOISE, IDAHO . . . "It's really fun to do genealogy work," said Gary Pratt, secretary of the priests quorum of Boise 11th Ward. A genealogical workshop for the ward youth, called "Genealogy FUNshop Class," was held each Sunday night following sacrament meeting. Seventy-two youths attended and 69 received certificates

of graduation when the course was over. Bishop Ted C. Peck said, "The class has fostered greater spirituality in youth than any other program we have sponsored in a long while." Pictured: Gary Pratt, Sherma Clark, Jolene Warnick, Kay Ridgeway, Kathleen Rouse, Craig Saunders, Jolene Dayton, Lillian Closner, Dennis Lind.





WASHINGTON, D. C. . . "Freedom Through Service" was the theme of a special three-day conference for servicemen and M Men and Gleaners in the Nation's Capitol. They came from as far north as Boston, Massachusetts,

and as far south as Richmond, Virginia, for a variety of inspiring and entertaining activities, including a commemorative service for those who have served and died in defense of freedom. The program also included a tour of

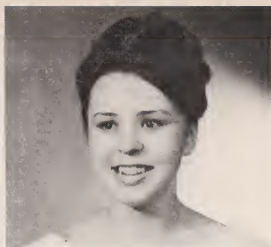
battlefields in Gettysburg, a dinner-dance, and a sunrise service. Speakers included Elder Boyd K. Packer, Assistant to the Council of the Twelve, Brig. General Spencer Hunn, and Lt. Col. Allen C. Rozsa, Vietnam hero.



WELLINGTON, NEW ZEALAND . . . Over 300 students and their leaders streamed into Wellington, New Zealand, for a memorable weekend. Commencing with a beach cook-out, the program included a testimony meeting, talent shows, instructions in charm, karate lessons, concert by a celebrated pianist, miniature Olympics, dinner-dance, and a spiritual meeting. William Campbell is president of the Wellington Stake.



PAIA, MAUI, HAWAIIAN ISLANDS . . . Douglas Kehele Apo has been awarded an honor merit appointment to the United States Military Academy at West Point. He received the highest honors in scholarship ever to be earned from the Kamehameha Schools Association of Maui. He has won the top ratings of ROTC, and was an exchange student to Saratoga High School, Saratoga, California.



SANTIAGO, CHILE . . . South Americans in the Santiago region have enjoyed meeting a get-around girl named Renate Fassman. She's a 17-year-old Mormon who was born in East Germany and moved to America, where she has been YWMIA secretary in New York. She has spent the past few months in Chile as an exchange student, doing her own kind of public relations for brotherhood between nations.



MOSCOW, IDAHO . . . The National Association for Retarded Children sponsors a youth group composed of some 300 young students in high schools in the state of Idaho. Two LDS girls were elected to office in the statewide organizational meetings. They are Bonnie Madsen of Idaho Falls, a freshman at Ricks College, and Diane Jean Cardwell of Twin Falls, a junior high school student who enjoys music and drama.



LONG BEACH, CALIFORNIA . . . Traveling from Henefer, Utah, to the Salt Lake Valley, pushing and pulling handcars just as the original pioneers did, was a real-life adventure for MIA girls from Long

Beach, California. It was a week-long camp-out and a choice experience for all. Brief stops where dramatic pioneer history happened heightened the girls' appreciation of their brave ancestors.

Youth Writing Contest

Deadline:
December 31, 1968

I Am Ready for You

By Marion D. Hanks

● He wasn't sure where the idea had come from, but somehow the young man felt that if he could be alone in God's great outdoors and try to talk to his Heavenly Father, it would help. That's why he found himself standing in the grove of trees that early morning, looking up and saying what he did. His earthly father was not religiously inclined, and his mother had not forced the situation. The family therefore had had little formal religious experience or instruction, but the idea of praying for help had come to him, and he was trying.

His troubles were not abnormal, but they were serious. He had quit school and was associating with a group of companions who didn't really represent the kind of man he wanted to be. His work was unpromising, his habits questionable, and his future becoming more a concern to him daily. He really felt he needed some help, and he didn't know where to turn. Thus the idea of praying had occurred to him, and he had set out to do it, going outside his small western town to a nearby wooded area.

As he stood there that morning, the young man looked up and talked to the Lord. His message was simple, but to hear it as he described it several years later on an airplane flying over the forests of Vietnam was electrifying.

"I just looked up," he explained softly, "and said to the Lord: 'God, I am ready for you if you are ready for me.'"

There was no startling response, oral or visual. He saw nothing and heard no voice. There was only the utter quiet of the breezeless morning and the beating of his own heart. Yet he went away knowing that he had been heard, somehow deeply assured that the answer would be forthcoming.

When he sat behind the bus driver on his way to town that morning, he got the first phase of his answer. The man said to him, "Son, I believe you are looking for something that I can help you find." Thus started the conversation that ultimately resulted in the young man's acceptance of Jesus Christ and his restored Church, and that changed his life completely.

The corporal had discovered, when he was a 16-year-old boy, that God was ready for him. From that moment life had taken on a great meaning that activated him and exuded from him in goodness and strength as he walked and worked with humble dignity among his fellows. ○



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Today's Family

By Florence B. Pinnock

Your Very Own Vote

● Political arguments take place on every level of human living. A six-year-old boy was heard to say, "Only daddies vote; mothers stay home and fix breakfast." Too many women do just this. It is easier to remain at home and prepare breakfast and forget about voting than to take a few minutes to go to the polls.

Voting hours differ from state to state, but in most states there are at least 12 hours in which to vote, and mothers need not take housekeeping so seriously that they can't find time to vote. Women must take local, state, and federal housekeeping seriously if this world is to be cleaned up. Politics is not just a man's world; it needs a woman's heart, and a mother must care about who is to run her town and her country. And since a child's future is tied up in his parents' vote, it is important that both father and mother go to the polls.

There can be a strong feminine influence in politics if each woman cares enough to vote. All women don't vote the same, any more than men do. However, it is possible for a woman to study the issues, draw her own conclusions, and then vote at the polls, where she can cast her vote thoughtfully and feel involved and alive. America

has potentially more women voters than men, but even in an important presidential year many more men than women actually vote. It is up to women to correct this situation.

Women have a great deal to gain by voting. The domestic issues in any election involve the family, home, health, welfare, and schools. A mother wants good, moral men to make and enforce the laws. She wants a senator, a governor, a mayor who believe in the sanctity of the home. She wants statesmen—not politicians—to decide the many vital issues in this disturbed world. She wants wise, selfless men to run her town and her country. Women must become involved if there is to be peace.

It is a sobering thought that nearly every citizen of the United States over 21 years of age has his very own vote. Consider the reaction, however, if the franchise were to be taken from women: How would they feel if in this evening's paper there was an edict that no woman would be allowed to vote this year? All would be enraged. Yet year after year many of them never bother to exercise their franchise.

Women gathered together in 1848 in Seneca Falls, New York,

for the first Woman's Rights Convention, and a most daring proposition came from it: "It is the duty of the women of this country to secure to themselves their sacred right to the election franchise." Then in 1869, after the Civil War, the women again banded together, and both the National Woman Suffrage Association and the American Woman Suffrage Association were founded.

Six years later, in 1875, Susan B. Anthony drew up the amendment: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex." This is the exact wording of the Nineteenth Amendment as it was finally added to the Constitution 45 years later. It was in January 1918 that the House passed the woman suffrage amendment with just one vote over the required two-thirds. It took until June 4, 1919, for the Senate to pass this amendment. Before that time only 15 states offered full suffrage.

The West can be proud of its leadership in the suffrage movement. Wyoming took the lead in 1869, and 14 states followed: Colorado, 1893; Idaho, 1896; Utah, 1896; Washington, 1910; California, 1911; Kansas, 1912; Oregon, 1912; Ari-

zona, 1912; Montana, 1914; Nevada, 1914; New York, 1917; Michigan, 1918; Oklahoma, 1918; and South Dakota, 1918.

Forty-eight years ago, on August 26, 1920, all women citizens of the United States were given the privilege to vote. Today, almost half a century later, many women have fallen asleep to their duty. An alarm clock should be set for this November in every home. It is time to manifest our gratefulness to the early women suffrage leaders and go to the polls.

Politics is not an activity to run away from: the young, the middle aged, and the elderly should all be involved. I know of one 82-year-old woman who at election time inquired what she could do to help and found herself phoning constituents and stuffing envelopes for the candidate of her choice. On election day she walked three blocks down a hill to vote, and afterwards climbed back to her home. It was her last public act. She truly involved herself to the end.

Never have the stakes been so high and the dangers so great. If tomorrow is to be good, women all over this world must involve themselves in choosing the right leaders today.

TABLE TEMPTERS

October is the storehouse of the harvest. Fresh grains, vegetables, and fruits are in abundance, and our tables can be laden with vitamins and minerals. For nutrition and also for taste, use quantities of fresh vegetables and fruits.

Celery can be baked, and in the doing a most delectable dish may be produced. Onions take on a new dress in a cheese pie, and mashed potatoes become a delight as potato puffs. A tangy, appetizing relish is made of cucumbers in sour cream, and cabbage reaches gourmet heights in buttermilk cole-

slaw. Eggplant is a versatile fall vegetable. It can be combined with other vegetables, meat, cheese, and fish to add nutriment to the dinner table. Corn, peppers, squash, turnips, and on and on—there is an endless parade of vegetables, all body-building, delicious products of autumn. Try converting all this richness into appetizing menus for your family. Thirty-one days has October in which to experiment with at least 31 different vegetable dishes.

Celery Casserole (10 servings)

- 4 heaping cups chopped celery
- 1 cup sliced mushrooms
- 1 can water chestnuts, sliced
- 1 can pimientos
- 1 can undiluted cream of chicken soup
- ½ cup slivered almonds, toasted in butter
- ½ cup bread crumbs

Steam the celery in a little salted water until crisply tender. Drain and place in buttered casserole. Add the mushrooms, pimiento, and water chestnuts to the chicken soup. Pour over the celery and sprinkle the top with the bread crumbs and almonds mixed together. Bake at 350° F. until bubbly and golden brown.

Ellis's Chicken-Rice Casserole (8 servings)

- 1 pound Polish sausage
- 1 cup rice, raw
- 1 can chicken soup with rice
- ½ cup green pepper, chopped
- 1 small onion, chopped
- 1 cup celery, diced
- 4 cups water

Salt and pepper to taste
Cut frozen Polish sausage into slices. Brown and drain of all grease. Combine all ingredients and put in casserole. Cover and bake in a 375° F. oven for about 45 minutes or until rice is tender. (Add more water if needed.) Top with crushed potato chips and brown with casserole uncovered.

Baked Eggplant (6 servings)

- 1 eggplant, peeled and cubed
- 1 to 1½ pounds ground beef
- ½ green pepper, chopped
- 1 large onion, chopped
- 1½ cups canned tomatoes
- ½ teaspoon paprika
- ½ tablespoons minced parsley
- Salt and pepper to taste
- 1½ cups buttered bread crumbs

Cook the eggplant in boiling salted water until just tender. Brown meat, add onion and green pepper, and cook until limp but not brown. Drain cooled eggplant; combine all ingredients except bread crumbs in a buttered casserole. Top with buttered crumbs and sprinkle lightly with Parmesan cheese. Bake at 350° F. for 30 minutes.

Cheese Potato Puffs

- 3 cups potato flakes
- ¾ cup shredded cheddar cheese
- Dash of cayenne pepper
- Salt to taste
- 1 egg, slightly beaten
- ¼ cup melted butter

Prepare 4 servings mashed potatoes as directed on package, decreasing water to 1 cup. Stir in cheese and seasonings. Form into 50 balls. Dip in egg, then in remaining dry potato flakes (about 1 cup). Sauté in butter until golden brown. Serve hot.

Dilly Cauliflower (6 servings)

- 1 medium cauliflower
- 1 tablespoon butter
- 1 cup sour cream
- 1 teaspoon dill seed
- Paprika

Separate cauliflower into flowerets; place in a small amount of boiling water and cook until crisply tender. Melt butter; add sour cream and dill seed. Cook until hot, but do not boil. Add cauliflower just before serving. Sprinkle with paprika.

Cucumbers in Sour Cream

- 2 cups sliced and peeled cucumbers
- ½ teaspoon salt
- ½ cup sour cream
- 2 teaspoons vinegar
- ½ teaspoon sugar
- 2 teaspoons instant minced onion
- ½ teaspoon dill weed
- Dash cayenne pepper
- Cracked black pepper

Place cucumber slices in bowl; sprinkle with salt and cover with cold water. Refrigerate 30 minutes; drain well. Combine with remaining ingredients and toss lightly. Chill at least 1 hour before serving.

Buttermilk Coleslaw (6 servings)

- ½ cup buttermilk
- ½ cup mayonnaise
- 1 tablespoon vinegar
- ½ teaspoon prepared mustard
- 1 teaspoon Worcestershire sauce
- 1 teaspoon celery seed
- ½ teaspoon salt
- ½ teaspoon paprika
- 4 cups shredded cabbage

Mix all ingredients together and toss lightly. Chill and serve. ○

the
Long Hot
Summer
of 1912

Part Three



Return of the Mountain Men

By Karl E. Young

Illustrated by Bill Whitaker

● After two weeks away from their homes, away from their routines, and away from everything with which they were familiar, several men from the colonies in the lower valleys went back to Colonia Juarez and Colonia Dublan. Then a short time later

two small groups from the mountain colonies of Garcia and Pacheco decided to attempt probing trips back into the home territory to reconnoiter. They felt that they must learn what had happened since they left in order to arrive at sound decisions as to

... a wagon, piled high with furniture, coming down the road from... Colonia Pacheco

what should be their next move from El Paso.

The organization of these two small groups was not entirely spontaneous. John T. Whetten, the bishop of Garcia Ward, was getting on in years and felt too old to lead such a trip back himself. But he appointed his first counselor, Lester B. Farnsworth, as leader of the Garcia party and designated a handful of men to accompany him. On August 21, therefore, Farnsworth, John C. Beecroft, J. B. Darton, Ernest Nielsen, and Charles Whetten left El Paso on the train for Colonia Juarez.

Colonia Juarez was not a ghost town. Bishop Joseph C. Bentley had left his faithful Mexican helper, Cornelio Reyes, in charge of his home and property when he departed, and other citizens had likewise appointed local Mexicans to look after their places. Moreover, L. H. Spilsbury, a shrewd and self-reliant man, had stayed behind when all the men slipped out of town in the night to answer the call of President Romney.

The reconnoitering committee from Garcia spent two days looking over Colonia Juarez and were considerably cheered by the fact that much less than they had anticipated had been disturbed in that community. Of course, it was stripped of riding animals, but even so, a friendly Mexican lent them a small pony, which had been passed up by rebel soldiers because it had a sore back. With this creature to carry a little bedding, which they were able to rake up, and a few provisions, the five men struck out for Garcia, 35 miles away in the mountains.

By nightfall of August 24 the group had reached the top of the San Diego Canyon, where they camped, and then the next day they walked on to the small ranch of Vincentio Lopez at Strawberry. Here they picked up a mule that belonged to John Beecroft. The travelers now had a team and joyfully hitched the little horse and mule together, being now able to ride. Turning the point at the junction of Strawberry and Soldier canyons, they saw six armed Mexicans run behind the bank of the creek. The Mexicans, however, soon held up a white flag. They proved to be a group of rebels under the leadership of Benigno Tarin, who claimed that they were going down to Pearson to seek amnesty at the hands of General Jose de la Luz Blanco, who was in command of the federal garrison.

A short distance farther on, in Hop Valley, they saw a wagon, piled high with furniture, coming down the road from the direction of Colonia Pacheco. Almost immediately the wagon turned off the road toward a low Mexican house up against the hill. The driver, a Mexican, climbed down off his load and hurried toward the house, calling to those inside. Before he had reached the door, a woman came out, carrying a cartridge belt with a pistol hanging in a holster. The Mexican walked on into the house, buckling the gun around his waist as he went. The Garcia boys exchanged glances. No one needed to tell them that this was a moocher who had been raiding homes over in the Mormon colony.

"Pull up," said Farnsworth. "We'll just engage him in a little conversation."

They sat in their little rig while Farnsworth called two or three times in a friendly tone of voice. At last the Mexican came to the door and asked what they wanted.

"We've been out of town for a short while," said Farnsworth, "and we are just coming back to check and see that everything is all right. We hope that you people have not been disturbed by rebels around here."

"No, we haven't been disturbed."

"Good. It would be a shame to have our peaceful way of life interrupted way off here in the mountains. By the way, where did you get the furniture? Did that come from Pacheco?"

"Yes, it came from there. I thought the people had all gone away for good and were not coming back."

"Well, I can see how you might have come to that conclusion. But we are all coming back, and I would like to have you tell all the Mexican neighbors that our intention is to return soon, if you will, please. Then we would like all our things back that have been borrowed. Adios, amigo."

As the men drove on, they knew that they would never see a stick of furniture again once it had been carried off by looters. But if they could help even in a small way to prevent further looting, they intended to do so. Right now, however, it began to rain, and they crouched in their buckboard, eagerly awaiting the end of their journey at Garcia. By the time they reached the town, they were soaked and cold. It was a relief to get out of the rig and go take



... a herd of pigs came
scrambling out of the front door,
grunting and squealing

a quick look inside houses and around yards as they worked up toward the middle of the community.

At first they saw no one nor any sign of life. But presently Charles Whetten spotted some horses standing around the house of Aunt Lizzie MacDonald.

"Look," he said. "We won't have to go afoot much longer now, boys. There is a bunch of loose horses. A couple of us can gather them in while the rest of you make camp."

"Good idea," Nielsen said, jumping down over the wheel. "Come on. I'll go help you catch them. Besides, I've got the keys to Aunt Lizzie's house, and I'd like to have a look-see before we go into camp."

But Farnsworth called to him: "Ern, come back a minute, will you? I have a feeling that it would not be wise to go in there right now. The horses might mean that someone is already in the house. Let's make camp first and look around a bit before we do that."

Nielsen climbed back into the buckboard, and they proceeded on to the Richard Farnsworth home, a sturdy adobe building near the center of town, where they unloaded their scant supplies and determined to spend the night. After they had made a fire and started to prepare a meal, someone noticed that there was now a light in the MacDonald house.

"You had the right hunch about that, Lester," said Ernest. "I'm glad that I didn't try to go in there."

"I had a feeling about it," answered Farnsworth. "Besides, who wants to go around stirring things up on a mean, wet night like this, even if they are in our own people's houses? We wouldn't want to turn them out in the rain, but they might get pretty ugly if they got the impression that we did. We can investigate the town tomorrow, and then go over and see who is there."

Next morning they got up early and made a fire and heated some water. It was not hard to get up, because there had been no beds and very scant bedding. As soon as the sun came up, they went outside to stand around in the sunshine and get warm and look the town over. A short time later they saw a Mexican come out of Aunt Lizzie's house and stand in the corner with his sarape wrapped around him.

"It looks like our guest was chilly, too," said Ernest.

"Yes," answered Farnsworth. "What do you say if we go over there now and try to make friends with him? We'll leave these other fellows here at the house to hold the fort while we walk over and try to be

peacemakers. Let's see what we can do."

The MacDonald house was about two and a half blocks distant, and as the men walked toward it, they had a good opportunity to look the Mexican over rather carefully. He seemed to be a very large man.

"I hope he doesn't start any ruckus," said Ernest. "I don't much like the looks of those big ones."

Lester smiled. "The bigger they come—"

"Yes, I know—the harder they fall."

But Nielsen knew that Farnsworth was thinking of anything but fighting. He was figuring out how to break the ice with this hombre. He wanted to make sure that the man would realize that they were not looking for a scrap but wanted to make friends. That was why he was walking in this leisurely, sauntering fashion, as though he were out for a stroll, with nothing on his mind but enjoying the brilliant morning sunshine.

"Good morning. Beautiful day after the rain, isn't it?" said Farnsworth, as they drew near the Mexican. The latter did not want to acknowledge them. He said no more than he had to, muttering a surly "Buenos dias."

"Señor, I do not have the pleasure of knowing your name, but mine is Farnsworth, and this is Mr. Nielsen, my brother-in-law. We live in this town. That is my brother's house which we just left before coming over this way. We stayed there last night. My house is up the road just a piece. I ran that store in the lumber building over yonder until about three weeks ago. And this house is Aunt Elizabeth MacDonald's. Mr. Nielsen here is supposed to be looking after it. He has the keys to it.

"We have come back to take a look around the town and see how things are going. Our people sent us from El Paso because the homes are ours and we wanted to find out what condition they are in. So we would like your permission to enter this house and look around a little."

This polite request for permission to enter one of the colonists' own houses must have set the Mexican back a few paces, for he mumbled "Si," and went over and opened the door for Farnsworth and Nielsen. Then he stood back and waited for them to go in. They did not know what to expect inside, feeling certain there would be more Mexicans indoors, but not knowing what their attitude would be. They wished that this surly big fellow would precede them and make known who they were and what their purpose was in visiting the house. But they were obliged to enter ahead of him.

Several Mexicans were lying on the floor asleep. They were rolled up in their blankets and did not stir at the intrusion. One man, however, leaned on his

elbow and looked at them and then got out of his blankets and followed Farnsworth and Nielsen as they stepped over the sleeping forms or walked around them in the attempt to have a look in all of the rooms of the house. It was bare of furniture. Nothing was left that had made it habitable. As well as the observers could judge, there were three or four men and two women lying on the floor in the various rooms.

The man from outside and the one that arose inside and followed close behind the two visitors everywhere they went kept uncomfortably near them, so close that when Farnsworth occasionally took a glance back over his shoulder, he found himself staring straight into the black eyes of the big man, eyes that neither blinked nor wavered. Lester could see nothing friendly in them, and therefore the visit was soon over. The two Mormons said, "All right, thanks for showing us around," taking pains to be polite and to avoid any show of displeasure at what they had found. Then as they stepped outside, where there was breathing space and elbowroom, Farnsworth tried once more to make his position clear, one of ownership and yet of friendliness.

"Now this house belongs to our people, but we are not going to disturb you here. We have just come up to look around and see how things are. We will be in the town for a few days looking over the houses and fields and doing a little work. And we'll be seeing each other around. So, adios, amigos."

Then he and Nielsen turned and walked away.

For the next two or three days the men looked into houses in town, visited the fields to see what shape they were in, mended fences that had been torn down, and got cattle out of the corn patches. From the very first, they visited the cache that Farnsworth and Bishop Whetten had made before leaving Garcia. This cache was especially useful to them now.

Before the crisis had arisen in the colonies, Bishop John T. Whetten and Lester Farnsworth had been operating a sawmill and a store together. When they learned that the rebels were beginning to cut the railroad lines, they bought up supplies in anticipation of shortages. They put all of their money into stocks and had the shelves full when the trouble broke. Feeling certain that the rebels would strip their store while they were gone, Farnsworth persuaded some of the men to help him haul goods off and make a cache.

The site they selected was in a thick grove of trees above Hiram Cluff's place at Garcia. The trees grew so very thick here that a man could scarcely get through them, and in the middle of the grove was a space of about fourteen feet where a round, smooth

rock pushed up a few inches above the ground. On this rock they deposited sacks of flour, sugar, rice, beans, and other staples until they had a considerable store of food there. It took a lot of grunting and sweating to get the sacks in, as it was necessary to crawl through the trees and snake the sacks in on the ground after them. The growth was so dense that no large animal could possibly get in, and Farnsworth worked a big, heavy canvas through, with which he covered the whole lot. His helpers also brought large stones in to lay on the edges of the canvas and keep small animals out. The canvas shed the rains, and the whole cache was in excellent condition when the five men returned to replenish their low supply of food.

Not only, then, did the colonists have the food they needed while they stayed in Garcia, taking note of the depredations that had occurred and scouting through the surrounding hills to estimate the number of cattle still running on the familiar range, but they also had small amounts of flour, beans, rice, and sugar with which they wooed the friendship of the Mexicans in Aunt Elizabeth's house. These Mexicans naturally supposed that the men had brought the food up with them, though how that scrawny team could have brought up such a quantity of food they probably never paused to figure out. But there was more food than the five men needed, and if the cache should remain undiscovered by Mexicans until another party could return from El Paso, perhaps there would be enough with which to pay these Mexicans for help in such a project as gathering cattle.

In visiting the houses on the first full day in town, Lester had suffered a shock as he entered his own yard. The front door of the house was swinging open, as were the doors of almost every house in the village. While walking up the gravel path toward his doorway, Farnsworth must have made a noise that could be heard inside the house, for suddenly he was met by a herd of pigs that came scrambling out of the front door, grunting and squealing, and looking like nothing he had ever seen before. They were covered all over with feathers, from hams to chops. Feathers were sticking out of their ears, clinging to their hooves, and bristling all over them, enough to startle Farnsworth, who at first stepped out of the way, wondering if he had encountered some new kind of wild animal.

Upon entering the house, he soon discovered that Mexican looters not only had taken all of the clothing, blankets, and quilts that had been left in the home, but had also slit open the feather ticks, which had been left on the beds, dumping the feathers on the floor and taking the ticking along to make shirts and trousers and other articles of clothing. The pigs,

exploring the houses for food, had found these soft piles of crushed feathers to sleep in.

During their inspection of the town the men discovered, much to their surprise and disappointment, that the dam that they had laboriously built for their reservoir up the creek had washed away. They could hardly believe their eyes, as the structure had been soundly and sturdily designed and executed. Later, a friendly Mexican whispered that he had heard some *rebelistas* boasting that they had blown the dam with dynamite. In any case, its loss meant hard times during periods of drought until the people could put in another one.

The inspection also revealed that other small groups of Mexicans had lived or were living in various houses around the community, but the colonists did not disturb these people, knowing that they themselves would be gone in a day or two and that it would be wiser not to leave any angry natives in the vicinity when they departed.

On August 30 the group sent Charles Whetten and Ernest Nielsen over to Colonia Pacheco to learn what the Pacheco men had discovered on their arrival at that town. This group had gone independently to their own colony on a similar mission. The two men learned, however, from an aged Mexican in the hamlet of Corrales that the Pacheco boys had left in fear of their lives, because a band of rebels who had been passing through were now over at Gavilan and were talking about coming over that night to search out the colonists who, they claimed, had been responsible for the death of the Mexican that had been killed in the unfortunate fight with Joshua Stevens.

In spite of this warning, the two men visited the town and found it in a shocking state, much worse than Garcia. Large pieces of beef and pork lay rotting in the houses and dooryards, and dead animals lay in the streets and fields. The homes were in a terrible condition. Books and papers had been torn up and thrown about, some of them partly burned. Rag carpet balls, which thrifty housewives had sewn together to be woven into carpets, were strung all over the town. Fences and gates had been torn down to use for firewood, and holes gaped under trees in the backyards where the pilferers had dug for buried valuables, such as dishes and keepsakes that the fleeing colonists had thought to hide and preserve. Much property had been wantonly destroyed. No doubt the revolutionists had figured that if they made junk of enough of the *gringos'* possessions, the owners would be discouraged from returning and homes would be available with many improvements and fenced fields, ready to be worked and harvested by native hands. In fact, Pacheco seemed to have become a

Without a word the three turned and quickly headed back upstream, not daring to look back.

hangout for thieving bands, who posed as rebels and carried on their ruthless raids from there.

The looks of the town gave support to what the old Mexican had told them, and Charles and Ernest rode back to Garcia with the gloomiest of reports. After talking the matter through thoroughly, the party decided that they would leave late that night, but that they would plan to return with a larger party to collect cattle for the relief of hard-pressed comrades out in El Paso.

Consequently, at about an hour past midnight, with a gentle rain falling and the Mexicans of the town deep in sleep, the men slipped out and drove over to Hop Valley, about eight miles away. When they started to ford the creek, they found the water was much deeper than usual because of the heavy rains of the preceding days. Nielsen was driving and had Farnsworth and Beecroft in the front seat with him. Whetten and Darton were sitting on everything the party owned in the open back of the rig. There were a roll of bedding with a canvas over it, a few personal possessions, and a little food, to tide them over until they reached Colonia Juarez.

But as they approached the steep bank on the far side of the creek, Nielsen found that the high water had cut deep into the soil and left a bank too tall for the horse and mule to climb over. At once everybody but Darton scrambled out on the tongue between the two animals and jumped to the bank. But already the buckboard was awash, and Darton, with his slow manner of talking, said, "Fellers, the bed's a-goin'." And he was right. The water was taking it in spite of all that he could do to save it. As he lost his hold on the bulky roll, the current tugged it fiercely away from him, and he growled, "Dang it, I told you so!" Then it was gone.

The rain let up, and though there were low clouds, the moon was bright. Whenever it found a break in the clouds, the moonlight revealed the meadow and willows and the swift stream, with the bed bobbing along at a rapid pace. Without saying a word, three of the men on the bank began to run after it. A short distance below the ford, the creek made a wide bend, and here, where the water was shallow, Nielsen splashed right through, hoping to get ahead of the bedding and catch it if it came close to the bank beyond. The other two men, Farnsworth and Beecroft, ran around the bend and thus fell some distance

behind Nielsen. The bed missed the bank, and Nielsen continued running to keep abreast of it.

Glancing back over his shoulder as he ran, to see if his friends were coming, Nielsen suddenly caught sight of a man lying on the ground. He had been sleeping, and was rising to a sitting position on his blankets. Then Nielsen saw many other figures scattered about on the ground near him. He had run into the middle of a rebel camp! He stopped and froze in his tracks as Farnsworth, running through the bushes behind him, called, "Can you see it?"

"Shut up!" Nielsen hissed back at him. Then Farnsworth saw the rebel camp too. But by now Beecroft had come chugging into view behind Farnsworth, and he called, "Did you get it?"

"Shut up!" whispered Farnsworth, and since Mexicans were beginning to sit up all around, Beecroft saw the movements and realized what had happened. Without a word the three turned and began to walk quietly and rapidly back up stream. Then they were walking faster, and then a little faster, and did not dare to look back.

When they got back to the crossing, they found the team and buckboard out on the bank. The two men who had stayed had unhooked the horse and mule and had thus been able to lead them both out of the water. Then it had not been difficult for them to tie onto the tongue and pull the empty rig out after them. Now they had just finished hitching up again, and as soon as the men came running in with their panting report of a rebel camp just around the bend below, they all piled into the buckboard and whipped up for all the little beasts were worth.

It was not necessary. No rebels had followed the runners, and the colonists soon came to the conclusion that the Mexicans had probably been as frightened as they were themselves. They must have thought that this was a Yankee raid and had fled in the opposite direction as precipitately as the Mormons.

Without further mishap the five men reached Colonia Juarez, where Whetten and Nielsen, as the two youngest members of the party, stayed to help Joseph C. Bentley with his canning project, which he was trying to get underway in order to preserve some of the great quantities of ripe fruit that were going to waste. Farnsworth and the other two men went back to El Paso to report their findings to the proper authorities. ○ (To be continued)

Elder William J. Critchlow, Jr.

1892-1968

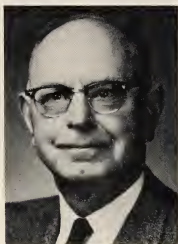
● Elder William J. Critchlow, Jr., often told gatherings of the Saints, "Happiness is a by-product of service." He knew whereof he spoke, for he himself was a happy man, and his spirit of joy in living radiated to all who knew him and who felt his influence. He had a perpetual twinkle, a ready word of encouragement for friend or stranger, a warm smile for all.

To Elder Critchlow, happiness came from living fully the principles of the gospel. In a general conference address some six months after he was called to be an Assistant to the Council of the Twelve, he said: "I thought the people in my stake [South Ogden] were the best and the happiest people in the world. I still think so, but in my travels I have found thousands of people just like them.

"These people have certain characteristics in common. Friendliness is one of them; humility is another; the hospitality of their leaders is another which I have greatly enjoyed. But the outstanding characteristic, it seems to me, is happiness. Their countenances literally radiate happiness. They seem to have left all of their worries and troubles at home. They obviously came to conference to feast, spiritually, of course, and they seem to delight in paying their devotions.

"They should be happy. They should be the happiest people in the world because they observe our Father's law of happiness."

The source of happiness—service to man and God—was deeply



ingrained in Elder Critchlow. Throughout his life he served others; it was not enough for him just to belong to an organization: he was a born leader, and positions of great responsibility were entrusted to him. He threw his heart and energy and enthusiasm into every position: student body president at Weber State College, college alumni president, business executive, hospital trustee, Scouting executive, Chamber of Commerce committee chairman, Lions Club president, and many others.

But his first love was the Church of Christ (on one occasion he said from the Tabernacle pulpit: "Speaking for myself, I have accepted him as the Son of God"), and here again he served faithfully and well, magnifying each calling: as priesthood organist at the age of 12, teacher in the priesthood quorums and auxiliaries, ward and stake MIA executive, ward Sunday School superintendent, stake high counselor, stake president, and General Authority. He bore fervent testimony and witness to member and nonmember alike as to the

divinity of the Savior, the truthfulness of the Book of Mormon, the divine mission of the Prophet Joseph Smith.

In all his own actions and in his relationships with the Saints, Elder Critchlow was, as one friend characterized him, a "stickler for things that were right and proper." He didn't hesitate to call attention to areas in which he felt the Saints, whether as members of his stake flock or as members of the Church in general, needed to be chastened. However, he did it with kindness and love, always exemplifying the spirit of the priesthood that he held so proudly: "Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reprobated, lest he esteem thee to be his enemy." (D&C 121:43.)

A popular and gifted speaker, Elder Critchlow had a flair for drama, and his talks were full of stories that dramatically and effectively made the principles of the gospel live. Young people particularly enjoyed hearing him speak, and it was not unusual in a stake conference for squirming children and restless teenagers to sit up and listen intently when his turn came to speak.

Along with the gospel, Elder Critchlow's family ranked first in his life. At his funeral in the Ogden Tabernacle on September 3, Bishop Lewis J. Wallace, a lifelong friend, told how he would admonish each priesthood bearer

who was being called to a position of leadership: "Your first obligation is to your family—then to your calling." In setting apart missionaries, he would tell them, "Write to your parents often—at least once a week—and tell them how much you love and appreciate them."

These were admonitions he himself took seriously. He and Sister Critchlow had a warm, loving, mutually respectful relationship that was immediately apparent to Saints all over the world, wherever she accompanied him on his many travels. He delighted in the successes and accomplishments of his two sons, his daughter, and his 15 grandchildren.

He loved all children, and he had a special way with them. One of the greatest tributes that could be paid to this great man came during his funeral service, when 200 Primary children from the Weber Heights Stake, all dressed in white, sat quietly, reverently, and respectfully through a 90-minute service and then rose to sing one of his favorite songs, "I Am a Child of God." As their sweet voices softly chimed through the Tabernacle, one couldn't help feeling that here indeed was testimony to the words given in tribute to Elder Critchlow by President N. Eldon Tanner: "His life was his message to the world." ○

Highlights in Elder Critchlow's Life:

August 21, 1892: Born in Brigham City, Utah, a son of William J. and Anna Gregerson Critchlow
August 20, 1924: Married Anna Maria Taylor in the Salt Lake Temple
December 7, 1941: Sustained as first president of the South Ogden Stake
October 16, 1958: Set apart as an Assistant to the Council of the Twelve
August 29, 1968: Died in Ogden, Utah, at the age of 76.

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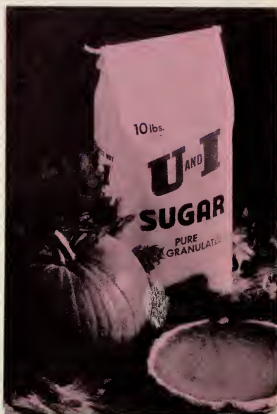


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Beat egg whites and ½ cup sugar, and set aside. Beat egg yolks and ½ cup sugar until thick. Add pumpkin, milk, salt, and spices. Cook in double boiler until thick. Soften gelatin in cold water, stir into hot mixture. Fold in egg white mixture. Pour into baked, cooled pastry shell and chill. Top with whipping cream.



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The Challenge of the SINGLE YEARS

By Maureen D. Keeler

Illustrated by Jeanne Lindorff

● Living richly and happily in the gospel framework presents a challenge to the single Latter-day Saint woman. Meeting that challenge with resilience, creativity, and perspective can bring lasting satisfaction and peace of mind. The LDS woman of any age can turn months or years of waiting for a right eternal partner into a period of productive living and preparing, by learning to see life in its eternal perspec-

tive, by using valuable years to develop personal resources, and most important, by learning concretely to give, love, and serve. She may, if she is willing, see her single years as a gift of time to be used wisely; thus, her life may be enriched by "creative waiting"—not impoverished by empty time-marking.

Concern about marriage is both common and easily understandable in view of LDS teachings. The gospel

offers its members and the world at large, as one of its most important teachings, a strong emphasis on the eternal benefits of family life. Because this wonderful principle is so frequently emphasized, many LDS girls reach maturity feeling that marriage is the *only* measure of their worth. As a result, some older single women may become understandably sensitive to constant reminders (eternal values nights, sacrament meeting addresses) that they are not achieving an important eternal goal. Perhaps the most consistent pressure upon older single men and women, and the most difficult to withstand, is the well-meaning but thoughtless advice of friends and relatives who do not seem to realize that most single people are keenly aware of their status and usually would be happy to change it.

Nevertheless, despite these pressures and occasional reminders that they are "out of step," many LDS single women have developed the ability to respond to life joyfully and positively. By doing so, they translate their single years into meaningful contributions to church, community, and fellowman. This they do by developing and relying on firm faith in God and by learning to look at marriage as an important milestone that may be reached at almost any point on the endless path of eternal life.

It is common in our society for women to reach maturity believing that being single is the greatest obstacle to achieving complete happiness. A prominent psychiatrist writes of college-age women: "The median age of girls when they marry is now about twenty and the preoccupation with marriage becomes fairly persistent when this age is past. . . . Today a young lady of twenty-one who is still single is apt to think of herself as an old maid."¹

Thus, if a woman reaches her thirties or forties still unmarried, she often considers herself unattractive or undesirable. These feelings may lead to chronic discouragement with herself and with life in general. In experiencing this problem, some single women do not realize that succumbing completely to discouragement is, in a very real sense, denying God the power to answer prayers and to act in their lives. If a woman believes that even her Father in heaven cannot or will not help her, she has then replaced faith with doubt, for the two cannot exist simultaneously. Occasional periods of doubt are normal, but prolonged discouragement can seriously weaken faith. The antidote to such discouragement is unwavering belief that God cannot fail to answer righteous prayers. He may do so in *his own time*, but he cannot fail. This

"The real problem is not of being single, but of discovering...ways of single living."

kind of faith is not easily acquired, but it can be cultivated like any skill by constant practice and application. The words of the Lord confirm his power:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent?

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:7-11.)

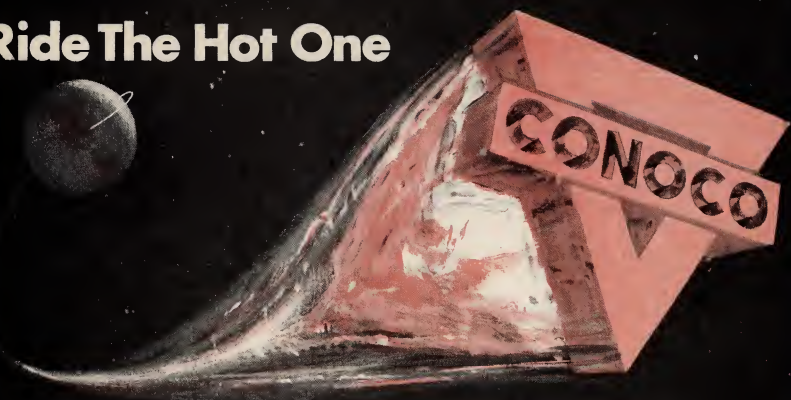
The Lord will respond in his own time and in his own way to the righteous and divinely approved desire to marry—if not in this life, then certainly in the next. Therefore, faith must be accompanied by a long-range view—an eternal perspective of life. Such a view implies that finding a suitable eternal partner at 38 or 48 or 58 or not at all is no indication of failure. It is merely a manifestation of the eternal principle of timing in a woman's life: "To every thing there is a season, and a time to every purpose under the heaven." (Ecc. 3:1.) The true worth of a life is measured not by the age at which a woman enters into marriage, or even if she doesn't marry at all, but by the ways in which she has blessed the lives of others.

The real problem, then, is not one of being single, but of discovering and practicing successful ways of single living. John Milton in his famous poem "On His Blindness" reminded the world that "they also serve who only *stand* and wait." How that differs from the common phrase, "sit and wait"! "Standing" suggests rising to meet the challenge, readiness, alert and attentive living—not dull and non-productive existing. Single women who live happy and rewarding

Maureen Derrick Keeler, instructor in English at Brigham Young University and member of the BYU Second Stake YWMA presidency, wrote this article after sensing that many unmarrieds feel out of place—even guilty—in an environment that so strongly emphasizes marriage. A June 1968 bride, she reports she became "so engrossed in the subject that my engagement took me completely by surprise."

¹Carl Binger, M.D., "The Pressures on College Girls Today," *The Atlantic* (February 1961). (Reprinted in *A Reading Approach to College Writing* with permission of Dr. Carl Binger and Appleton-Century-Crofts, Inc.)

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lives successfully meet their challenge in at least three ways: (1) They use their single years to develop talents and resources by becoming involved in life. (2) They cultivate warm, healthy relationships with others. (3) They find creative ways to give love and service outside the framework of marriage.

Women who "wait creatively" understand well that life yields up its greatest rewards to those who become deeply involved in the Church, in their careers, in their education, or in any activity they undertake. They learn to use wisely the enviable resources that most single women enjoy, such as more time, greater personal freedom, greater mobility, and greater earning power. This enhances their value as professional women, as Church members, and as future homemakers. They seek jobs that challenge and satisfy them, not jobs that are merely excuses for passing time. They live in compatible and attractive surroundings where they can put down roots rather than "camping" in first one area and then another. They fill their lives with traveling, reading new books, making new friendships, and gaining new experiences that widen their intellectual horizons and increase their knowledge of human nature. In short, they base their lives on the premise that marriage by itself cannot fill an empty life, but that a full, well-lived life can enrich a marriage.

No woman who cultivates close friendships, among both married and single people, must be alone unless she wants to be. Single years may be either a time to build defensive walls against people or a time to make many new friends and to strengthen ties with old ones. The woman who makes the effort to build friendships is happier for having done so. For women

who find it difficult to communicate with others easily and happily, the single years are an excellent time to solve the problem by seeking carefully chosen professional help. Making friends has major advantages for both the present and the future. Lessons learned in the give and take of social relations—compromise, consideration, sacrifice, outward (as opposed to inward) focus—can be applied later in marriage. For the present, good friends, like good books and good music, can sustain, stimulate, and enrich life.

Perhaps the most important skill that successful single women share is finding concrete ways to love and serve. They can work in many positions in the Church. They often choose full-time careers that require development of service. If they don't, they may pursue part-time or volunteer work in hospitals, senior citizens' organizations, or special education centers. Being single does not exempt them from sharing love with anyone. Opportunities for learning unselfish giving are as near as a family, friend, roommate, or next-door neighbor, and there are few traits more valuable or important in a marriage. As her experience in loving and serving deepens, so does a woman's capacity to give and to live the gospel more fully. Thus, in a third important way, she is preparing herself for eternal married life.

Perhaps the whole philosophy of creative waiting can best be summarized in this way: Life should be lived as though the journey were an end in itself. Successful single women do not wait to be the women they want to be. For them, fulfillment lies not in anxious waiting for the future, but in loving, giving, and living in the present. ○

Brushstrokes, October

By Maureen Cannon

*Shiny apples, jack-o'-lanterns, icy cider,
And a feeling,
Smell, and taste that's pure October. Overhead the
Bluest ceiling,
Paint-box bright! And underfoot the breathless,
windblown
Children reeling
In a technicolor leaf-land all ablaze! And
Squeaking, squealing
Their delight, they race and tumble in a joy of
Autumn's making,
And a wreath of gardeners round 'em in October
Raking, raking, . . .*

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● Norma Schofield, cashier and office manager of The Improvement Era for 25 years, died on August 19.

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Norma came to the Era upon the completion of her Spanish-American mission in the early 1940's. Thirsting for more activity among her Spanish-American amigos, she affiliated with the Mexican Branch in Salt Lake City and was soon working with the teen-agers.

At her funeral on August 22 in the Spanish-American Lucero Ward, Salt Lake City, one of those first teens, now grown tall in responsibility and true in the gospel, said: "Norma was more than a friend; she was our sister."

Writing to her parents, brother, and sisters, Elder Richard L. Evans of the Council of the Twelve and editor of the Era said: "Your beloved Norma has been with us as a trusted staff member of the Era and the Church for these many years, always doing her share and much more. . . . We know of no lack of faithfulness of performance in her life, and have the assurance that Norma will be welcomed where she has gone, and receive from our Father the wonderful words, 'Well done, thou good and faithful servant.'"

Others will certainly fill the void of Norma's leaving, and the work of the Era will proceed. But thousands will miss her. At times like these, earth is indeed poorer and heaven seems much richer, a little closer, and more desirable.

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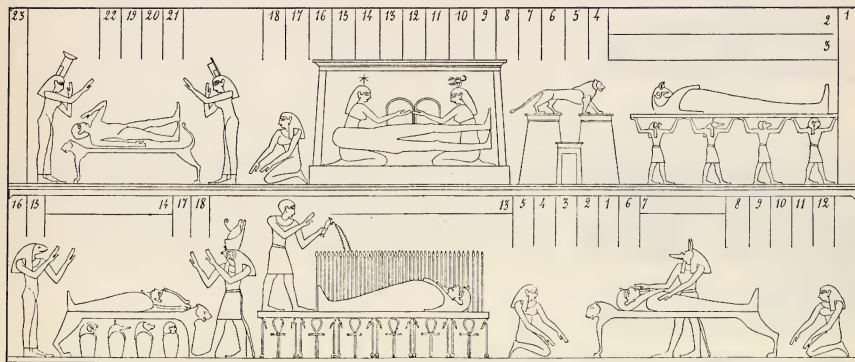
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A New Look at the Pearl of Great Price

By Dr. Hugh Nibley

PART 5

FACSIMILE NO. 1 *A Unique Document*



Scenes from the Grand Temple of Philae show various lion-couch drawings, informing us that not all such scenes depict embal-

ment. Critics have scoffed at Joseph Smith's declaration that Facsimile 1 is a sacrificial scene, not an embalming scene.

● *Hand or Wing?* The earliest and latest scholarly critics of the facsimiles have insisted that the bird in Facsimile 1 should have a human head.⁴⁵ Though the bird's head, being on the edge of the papyrus, was broken off even before it was mounted, enough of the neck fortunately remains to show that it never bore a human head. And so the original again comes to the rescue to refute the Approved School Solution.

Another near miss has preserved just enough of "Abraham's" hands to show us that they *were* hands—both of them. This is a critical point on which Professor Parker's interpretation must stand or fall. He tells us that "the apparent upper hand is part of the wing of a second bird. . . ." In favor of such an interpretation is only the fact that two birds are represented in approximately the positions indicated in a number of other drawings

showing men on lion-couches. Of course, if all lion-couch figures were accompanied by two birds, then we would be pretty well stuck with a second bird; but actually the two birds are the rare exception, one bird being the rule, though three are fairly common.⁴⁶ More to the point, in all documents obtainable in which birds appear regardless of their number, their wings are drawn according to the same artistic convention, exactly as the wings

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on our Facsimile 1 have been drawn, and no wings are to be found done in the manner of Professor Parker's hypothetical second bird.

But if we are not required by statistics to supply a second bird, the same statistics are even less in favor of a second hand, which if it really exists makes our picture quite unique. So the issue is still in the balance until we take a closer look—then the wing disappears.

1. First of all, the immediate proximity of a real bird to the imaginary one shows us clearly enough how this particular artist draws wings, and his method is in total agreement with all wing-drawing in those compositions which show hawks hovering over people's middles. Dr. Parker himself tells us that the two birds in this particular picture are sisters, and indeed, they usually figure as identical twins.⁴⁷ Why then should they be drawn, as nowhere else, according to different conventions and as different types? The accompanying illustrations will show how closely the two birds resemble each other when they appear together as a pair.



2. The position of the priest's arm and whatever he is holding interferes drastically with the act of procreation indicated by Professor Parker. There is nothing like the feet of the figure on the couch, scenes; when the central bird is present, the Anubis priest always stands well off to one side, beyond the feet of the figure on the couch, holding his hands upraised before his face, or bearing oil and bandages.

When the priest stands by

the supine figure, as he does here, there is never a second bird present.⁴⁸ Indeed, one can hardly reconstruct the scene according to Professor Parker's directions without getting a startling, unique, and original result.

3. But if our two birds' wings do not match, the two hands most certainly do: (a) By an odd coincidence, they are exactly in the right position and at the right angle to represent a pair of hands. (b) As a magnified view of the hands will show, they are drawn exactly alike: the upper hand has strange twig-like fingers—six of them, not counting the thumb, and so also the lower hand, which no one will deny is a hand, has the same number of just such twig-like fingers. (c) Furthermore, examination of the original document makes it clear that the fuzzy or dotted sketching of part of the fingers of the upper hand is due entirely to the fraying of the papyrus fibers near the broken edge and is not an attempt to represent feathers. (d) The thumbs of both hands are strongly and unmistakably marked and drawn just alike, both being designated by short, heavy lines stand

ing well apart from the fingers and properly curved as thumbs should be. The thumb of the upper hand is especially clearly and emphatically delineated. An eighteenth dynasty "canonical master drawing" in the British Museum shows us how thumbs should be drawn, Egyptian style, and leaves not the slightest doubt that the heavy line on the upper hand is a thumb and not a feather.^{48a} Where in such scenes, or in Egyptian art in general, does one ever find the lowest

pinion of a hawk's wing so strangely designated? Eminent Egyptologists are used to studying original documents, and Dr. Parker was understandably reluctant to base interpretations on poor reproductions; properly photographed or magnified, the two hands stand out clearly for what they are.

4. But if only one hand is raised by the reclining figure, where is the other hand? Professor Parker knows where it should be: "... the left arm of Osiris is in reality lying at his side under him." In reality? In all the representations in which Osiris raises a hand, the other hand and arm are clearly shown beneath the body, the fingers reaching well down below the hip almost to the knee in an ample space provided for them between the body and the couch. And all that is precisely what we do *not* find in our papyrus—here, "in reality," there is no arm or hand under the body, and no room is provided for them, though more than enough of the papyrus is preserved to show where they should be.⁴⁹

5. And then there is the matter of the knife. Since Professor Parker's attention was directed entirely to photographs of the papyrus, as was proper, and not to the facsimile, he makes no mention of the knife in the priest's hand. Of course, if his interpretation is correct, then there was no knife, and we must allow Dr. Lythgoe's claim that the Mormons have drawn it into the hand of the priest. But the other experts saw nothing wrong with the knife. Back in 1903 Budge's colleague at the British Museum, Henry Woodward, saw in Facsimile 1 "an embalmer, knife in hand, preparing to disembowel a dead body to embalm it!"⁵⁰ Von Bissing saw "the soul leaving the body the moment when the priest is opening the body with a knife for mummification."⁵¹ And at the present time Professor George R.

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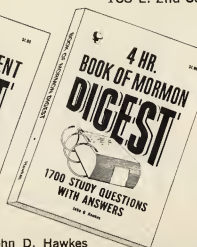
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Hughes of the Oriental Institute at Chicago obliges with an explanation: "The embalming of a deceased person, or rather the operation preparatory to mummification. (1) The deceased's soul or spirit . . . it is usually shown as a human-headed bird. . . . [Fac. 1, Fig. 3] is the embalmer-priest who is usually shown wearing a jackal-headed mask. . . . He has in his hand a knife ready to make an incision in the abdomen."⁵²

Thus, the knife remains a respectable object and fits nicely into an embalming scene. What made Lythgoe suspicious was the peculiar form of the knife, and rightly so, since it was badly copied in the reproduction Spalding sent to him. In the 1842 engravings the thing has a different shape, like a thin crescent moon. Here we are speculating, to be sure, but not without some reason, for Herman Kees suggested that the knife used by the Egyptians for human sacrifice had to be shaped like a thin new moon,⁵³ and in one of the oldest Abraham legends we are told that the knife used by the patriarch to sacrifice Isaac "was a sharp knife, lusting after flesh, and crescent-shaped like the new-moon."⁵⁴ But more of this later.

Unique, Unique, Unique: At this point, we are not ready to discuss the significance of the oddities in the facsimiles of the Book of Abraham; our first concern is simply to show that such oddities do exist, and thereby refute the most serious charge against Joseph Smith, that of mistaking thoroughly typical and commonplace documents for something unusual. The facsimiles are in fact most unusual documents, all three of them. The only one over which we have any real control at present is Facsimile 1, and of this we have not been able to discover a single one of the supposedly "innumerable" and "identical" parallels. We are not

referring to minute differences of detail, but to major and conspicuous discrepancies. We have dug up over a hundred lion-couch scenes, many of which may be considered significantly like our papyrus.⁵⁴ But how do they compare with it? That is the question.

In the past those who have really wanted to blast the Pearl of Great Price out of the water have printed reproductions of just any hypcephalus or lion-couch scene with the calm assurance that the mere sight of anything that looks like any of the facsimiles would be enough to spread consternation among the Saints and forever disqualify any and all statements of the Prophet. The idea that these various documents might be subjected to serious comparative study with a real interest in the myriad questions they raise was the farthest thing from the minds of those who published them.

Whenever like but not identical documents are placed side by side for study, two problems present themselves: (a) to explain the resemblances between them, and (b) to explain the differences. The favorite game of comparative scholarship since the mid-nineteenth century has been the hunt for resemblances while discounting differences, a practice cultivated to a fine art by the evolutionists and very well and clearly demonstrated by the critics of the Book of Abraham. These latter constantly pointed to the general resemblance of the facsimiles to other documents while stubbornly refusing to acknowledge any of the conspicuous points of difference, attributing everything simply to bad copying. But however "suspicious" and even "damning" the resemblances may appear, it is not enough to say, for example, that since ancient myth and ritual are full of remarkable parallels to the death and resurrection of Christ, the New Testament

must be rejected as history. To do that is to overlook both the great number of interesting hypotheses capable of explaining the supposedly devastating resemblances and the no less numerous questions raised by the swarming discrepancies and contrasts.

"Well-known" was a favorite expression of these critics, and we are still being told that Facsimile 1 is "a well-known scene from the Osiris mysteries" (Parker) and that it belongs to "a well-known class of documents" (Young), as if that explained everything. But we cannot drop the discussion there; just as Egyptologists had to learn by long experience that it was unwise to label everything found in a tomb as funerary in nature, so the student is admonished today not to leap to conclusions every time he sees a lion-couch. A useful study reminds us that the expression "he who is on his couch" can refer to anything from Osiris in the Underworld to a solid citizen taking 20 winks on a warm afternoon.⁵⁵ It is surprising how often an otherwise well-known scene is converted by a few minor alterations into something not at all well-known, as when by altering the names of participants "the Cairo papyrus has seriously distorted the meaning of the ritual," which is otherwise a well-known scene,⁵⁶ or when a well-known scene from the Book of the Dead loses its well-known meaning by another such change of names: "It would be easy to find numerous parallels to each of these figures," writes G. Nagel of the scene, "but that would not mean much,"⁵⁷ i.e., the numerous parallels no matter how well-known are not enough in themselves to identify every scene in which they occur. N. M. Davies reports on another document, "wholly conventional in its subjects," which isn't conventional at all because it "displays certain details and peculiari-

ties of treatment that are, so far as my knowledge goes, unique."⁵⁸ The substitution of one divinity for another in a series of lion-couch scenes changes the normal resurrection motif, according to Derchain, to "an astral or calendrical myth" with special emphasis on the flooding of the Nile,⁵⁹ and by another

such alteration the figure on the couch ceases to be Osiris and becomes a dead person "identified with a complex entity" who remains quite mysterious.⁶⁰

Such alterations, which convert familiar scenes into unfamiliar ones, are by no means more radical than those that confront the stu-



Richard L. Evans

The Spoken Word

The "get-out-from-under" attitude

There is sometimes evident an attitude of wanting to get out from under, wanting not to be accountable to anyone. Young people, for example, sometimes choose to move away from home and family and friends. Work, education, opportunities in other areas are often good reasons. But to leave just to cut loose, just to go it alone, just to be free from being accountable to anyone may well not be wise. And before we feel we want to get away, to get out from under, we ought honestly to make sure we don't want it for the wrong reasons. No one is always safe. No one can know when he may become ill, or have an accident, or find himself in some serious situation. No one knows all the answers. No one can be sure he is self-sufficient. Besides, others have much invested in us. Others have taught us, trained us, nursed and nourished us, loved us, and given us part of their lives—parents, teachers, doctors, friends, family have done this and much more, and they have a right to an interest in us, and we have an obligation to recognize that right. There is also the fact that if we are alone and without the interest of others, we could become indifferent and deteriorate. Much of our performance is for others and not for us. We do our best when others expect it of us. If life were simply a matter of satisfying our selfish selves, there wouldn't be much progress or improvement. The faith and interest of others leads us to be better—and surely we wouldn't, for the wrong reasons, want to separate ourselves from stabilizing factors and influences, and place ourselves in a position that would make it easier to lower standards or lose the most precious things a person can possess: virtue, honesty, honor, respect, excellence of purpose and performance. Almost anything can happen to almost anyone, and the "cut loose," "get-out-from-under," "leave-me-alone" attitude, in this sense, isn't sensible or safe. To cite a significant sentence: "There is no such thing in human existence as being so high you're not responsible to anybody."¹

¹Lawrence A. Appley, *Managers in Action*.

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dent of Facsimile 1. How is this document to be classified? The student who looks over a hundred or so lion-couch scenes will readily recognize that they fall into a number of clear-cut categories, the principal ones being these:

1. First, there are a number of drawings, usually small ones, of a mummy reposing on a lion-couch all alone, unaccompanied by any other figure, peacefully awaiting the resurrection as it lies in state. It is simply the mummy on its bier.

2. There are quite a few embalming scenes, often plainly labeled as such, with Anubis approaching with bandages and/or ointment, or working with his hands on or over the mummy. This scene is not to be confused with No. 1,



A close examination of Fac. 1 shows the above as Abraham's hands, and not wings.

and is sometimes shown as a sequel to it.

3. Then there are many resurrection or resuscitation scenes, such as the famous "Awakening of Osiris" in the Temple of Apet at Luxor: "The Neter [god] is beginning to move himself, bending his right arm and raising his left foot."⁶¹

4. There are a number of procreation scenes in which the mummy is begetting his divine successor or reincarnation.

Now the question is, to which of these well-known scenes or classes does our Facsimile 1 belong? This is exactly what the experts have never been able to agree on. Some have designated it most emphatically as an embalming scene; others like Breasted saw in it a resurrec-

tion, and now Professor Parker tells us it is a mystic marriage. All the authorities have good reason for their opinions; the elements of all the episodes are undeniably present in our little sketch, or else experienced scholars would not have seen them there so clearly. But which is the predominant theme? The difficulty of answering that question is quite enough in itself to brand our document as unique. And now some European scholars are suggesting a new and neglected category for some of the lion-couch spectacles, namely, that they are really *sacritical* scenes. This, of course, rings a tiny bell for Joseph Smith, and we shall have to look at these new studies quite closely. Until now none of the

a different position, there being no bird at the head of the mummy; (2) Anubis has both hands raised, not one hand lowered; (3) the figure on the couch has only one hand raised, while (4) the bird above him has a proper wing, not something that looks like a hand; (5) the man on the couch wears no clothes, (6) but does wear the *nm's* headdress and rests his head on a pillow; (7) his left arm and

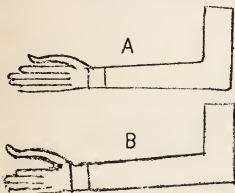
hand are plainly visible, held well apart from his body; (8) two ladies are in attendance; (9) a figure with a Horus mask is also assisting; (10) there are no Canopic jars under the couch, there is no crocodile, and no pylons, etc.; (11) stereotyped and familiar inscriptions accompany the drawing—the inscriptions on the Mormon papyrus are completely different; (12) Anubis is quite differently attired



Richard L. Evans

The Spoken Word

"...emphatic trifles"



Canonical drawings by 18th Dynasty Egyptian artist shows the way to draw thumbs.

critics of the Joseph Smith papyrus has bothered to mention them.

To show how hard it is to pin down our facsimile, we invite the reader to compare it with the *closest* parallel in our collection. An Egyptologist may be able to explain the significance of an arm or a bird (though it is precisely in matters of significance that the experts have always disagreed most widely among themselves, and still do), but any intelligent child can usually spot an arm or a bird when he sees one in a picture, and it needs no trained specialist to recognize at least a dozen points of difference between our two sketches when they are placed side by side. Notice that in the non-Mormon papyrus (1) the bird is in

The swift passing of a season is always sobering—for "time," said Benjamin Franklin "is the stuff life is made of."¹ And while we have a conviction that in the eternal sense time is limitless, what we can now foresee passes swiftly. And yet often we splinter it away with less thought, less purpose, less accomplishment than time is entitled to. "At times," said Emerson, "the whole world seems to be in conspiracy to importune you with emphatic trifles."² It is true that other people splinter our lives into trifles if we let them, and often we ourselves do the same. Often we let our lives be cluttered with encumbrances—with bits and pieces and paraphernalia—with "emphatic trifles," as Emerson said. And while we don't want to be slaves to unreasoning routine, we ought to recognize the waste when time is not well used—for "time," said Diogenes, "is the most valuable thing that a man can spend." "Don't waste time," pleaded Arthur Brisbane. "Don't waste it in idleness; don't waste it in regretting the time already wasted; don't waste it in dissipation; don't waste it in resolutions a thousand times repeated, never to be carried out. Don't waste your time. Use all of it. Sleep, work, rest, think. Save part of the time of yesterday by saving part of the money earned yesterday. . . . The best of us have already wasted time enough. . . . Remember that however much time you have wasted already, you have time enough left [for some accomplishment and recovery] if you will use it . . . while life and time remain."³ Passing and trivial things should not be allowed unduly to take us away from more productive pursuits, nor should we let others often distract us with trifles that take us away from our work. "At times the whole world seems to be in conspiracy to importune you with emphatic trifles."²

¹Benjamin Franklin, "The Way to Wealth."

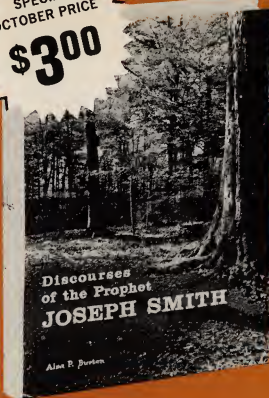
²Emerson, *Self-Reliance*.

³Arthur Brisbane, as reprinted in *Sunshine Magazine*.

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in the two pictures. One could easily add to the list, but it might well be objected that this is only one document chosen for comparison, even if it is the nearest one in general appearance, and that among the numerous other lion-couch scenes are those in which each single element in the Joseph Smith papyrus could be matched. But this is not so; on many points our little sketch remains quite unique. Here are some of them:

1. Question: Of the hundred other figures on lion-couches, how many have both hands raised? Answer: None. Professor Parker is therefore statistically justified in being suspicious. So we pursue our statistics further:

2. How many of these figures have one hand upraised without having the other clearly visible, placed under the body in a space provided for it? Answer: None, though we know of one example in which the hand is shown beside the body, but very clearly shown, almost touching the knee.

3. How many other scenes show the figure on the couch clothed in the manner here shown? Answer: None. All are either nude or fully invested as mummies.

4. In how many is this figure wearing anklets or slippers? Answer: None.

5. In how many are the couch, the figure on the couch, and the priest out of line with each other in the strange manner of the Abraham papyrus? Answer: None; we have no replicas in which the artist has made any such blunder or anything comparable to it.

6. How many have crocodiles beneath the couch? Answer: None.

7. How many have hatched lines designated as "expanse, or firmament"? Answer: None of the others has such a design.

8. How many have the twelve gates or "pillars of heaven" or anything like them? Answer: None.

9. How many show the lotus and offering table, otherwise common in Egyptian religious and secular scenes? Answer: None.

10. How many show the resurrection, procreation, or embalming scene without the presence of the two ladies (Isis and Nephthys) and/or other dignitaries? Answer: None.

11. Granting Dr. Parker's reconstruction, when a bird is shown flying over the middle of the couch, how often is Anubis in the position shown? Answer: Never.

12. How often is any bird shown with wings drawn in the manner Professor Parker indicates? Answer: Never.

13. How many have inscriptions matching those in the Pearl of Great Price papyrus? Answer: None, though nearly all of them have stereotyped inscriptions designating the nature of the scene.

So our manuscript is different. But is it significantly different? In looking at it beside the others, we miss the august figures of the gods standing by and the solemn religious dignity they give to the other compositions as they kneel in mourning, stand guard, raise hands in praise, or make magical passes. At the same time we are impressed by the rather massive additions—the unfamiliar writing that frames the scene on either side, and the stage-like foundation of elements found in none of the other papyri. True, every individual sign and figure can be matched rather easily somewhere else, just as every word on this page can be found in almost any English book, but it is the combination of perfectly ordinary signs that makes extraordinary compositions, and we may well repeat the words of Professor Nagel: "It would be easy to find numerous parallels to each of these figures, but that would not mean much. . . ." For the combination here is different. We have just noted that for an

Egyptian document to be considered unique, it does not have to be spectacularly different from all others: it can resemble scores of others in almost every particular and still have a message to convey that is quite distinct from theirs. Whether our facsimiles belong to this maverick type remains to be

seen. But what we have seen is that one of them, at least, the one with which we are at present concerned, departs from the standard patterns in so many particulars as to render it worthy of closer attention than anyone has so far been willing to give it. ○

(To be continued)

FOOTNOTES

¹Deveria, *op. cit.*, p. 195, and Prof. G. E. Hughes, *op. cit. supra*, note 37.

²In the copies at our disposal (see note 54 below) are only two scenes with two birds in them, as against seven with three birds, 22 with one bird, and one with five birds.

³Parker, *loc. cit. supra*, note 33; Budge, *The Gods of the Egyptians* (London, 1904), Vol. 2, pp. 254-58. "Isis and Nephthys were . . . associated inseparably with each other . . . and in all important matters . . . they acted together." *Ibid.*, p. 258.

⁴The reproduction here given, after Lanzano, *Dizionario*, Plate CCXC, is the nearest thing to the Mormon papyrus.

⁵Reproduced in Erik Iversen, in *Journal of Egyptian Archaeology*, Vol. 46 (1960) pp. 71-79, Pl. XVI.

⁶There is one representation, from Denderah, in which the lower hand is not beneath but laid alongside the body, but hand and arm are very clearly depicted, the fingers reaching well down almost to the knee, in *Recueil d'Égyptologie*, Vol. 15 (1963), p. 17, Fig. 4.

⁷Cited in *Era*, Vol. 16, p. 342.

⁸In Spalding, *op. cit.*, p. 30.

⁹Hughes, in letter cited above, note 37.

¹⁰Hermann Kees, in *Zeitschrift fuer Ägyptische Sprache*, Vol. 78 (1955), p. 471.

¹¹The best source of "lion-couch" scenes is F. A. F. Mariette, *Denderah* (Paris, 1875), Vol. 4, Plates 65ff, most of which is reproduced in R. V. Lanzano, *Dizionario di Mitologia Egizia* (Turin, 1955), Plates 30, 63, 64, 261 (3 scenes), 262, 265, 268, 269, 270, 271 (2 scenes), 272 (2 scenes), 273, 274 (2 scenes), 276, 277 (2 scenes), 278, 279, 280, 281, 282 (2 scenes), 284, 285, 286, 287, 288, 289, 290, 291. Sixteen of these are reproduced in E. A. W. Budge, *The Gods of the Egyptians* (London: Methuen, 1904), Vol. 2, pp. 132-37, and there are others in his *Oasis* (New York: University Books, 1961), Vol. 2, pp. 22-57, including some not found in Lanzano, *loc. cit.*, on pp. 22, 23, 24, 30, 45, 48, 49, 51, 53. More, in *Mystères Égyptiens* (Paris, 1913), pp. 51, 53, 57 (2 scenes), 80, opp. 64. Other examples may be found in *Journal of Egyptian Archaeology*, Vol. 4 (1918), p. 143; Vol. 17 (1931), Plates 56, 57 (3 scenes); Vol. 24 (1938), p. 30, fig. 9; in *Chronique d'Égypte*, Vol. 19 (1943), pp. 195-97, figs. 27, 28, 29, 30 (2 scenes), and Vol. 34 (1959), p. 74, fig. 5; also in *Zeitschrift fuer Ägyptische Sprache*, Vol. 55 (1919), p. 51, and *Recueil de Travaux*, Vol. 21 (1899), p. 146, and Vol. 37

(1915), pp. 121, 125; *Bibliothèque Égyptologique*, Vol. 3 (1894), Plate XI; *Bulletin de l'Institut Français d'Arch. Orientale*, Vol. 28 (1929), p. 47; *Egyptian Religion*, Vol. 3 (1935), p. 144; *Ancient Egypt*, Vol. 1 (1914), p. 21, fig. 17. Lion-couch scenes are most easily found in large editions of the Book of the Dead: R. Lepsius, *Das Totenbuch der Ägypter* (Leipzig, 1842), Plates 8, 33, 74, 75; Edouard Naville, *Papyrus Funeraires de la XXe Dynastie* (Paris, 1912), Plate 1, and *Das Ägyptische Totenbuch* (Berlin, 1886), Vol. 2, Plates 1, 3 (5 scenes), 5, 28 (3 scenes), 173, 174, 187, 207; T. G. Allen, *The Egyptian Book of the Dead* (Chicago University, 1960), Plates 26, 48, 49, 60, 70, 94; E. A. W. Budge, *The Book of the Dead, Papyrus of Ani* (New York, London, 1913), Vol. 5, Plates 7, 17, 34. Unusual versions may be found in H. K. Brugsch, *Thesaurus Inscriptionum Ägypticarum* (Leipzig, 1883-1891), Nos. 749, 750, 754, 789; also in *Life* magazine, June 7, 1968, two scenes: one is discussed in E. Otto, *Das Ägyptische Mundöffnungsritual* (Wiesbaden: Harrassowitz, 1960), p. 74, Abb. 12; and in Ad. Erman, *Religion der Ägypter* (1934), p. 293, fig. 121. There is a small lion-couch vignette in the "Joseph Smith Papyrus" (photo in *Era*, Vol. 71 (February 1968), p. 40F). Other references will be given in subsequent articles. An actual lion-couch was found in the Tomb of Tutankhamon; its ritual significance is noted by A. Piankoff, *The Shrines of Tutankhamon* (Harper Torch Books, 1962), p. 96.

¹²V. S. Golenitschev, *Catalogue General des Antiquités Égyptiennes du Musée du Caire, Papyrus Hiéroglyphes* (1927), p. 133. Here the hieroglyph for "couch" is the lion-couch. "It is difficult to say [writes Golenitschev] whether the designation of 'he who is on the couch' refers to the dead god Osiris. One could just as well think of the king (or, less probably, of some ordinary individual), who was thus placed while he slept under the protection of the gods." On the couch in the Underworld, E. Otto, *Mundöffnungsritual*, Vol. 2, p. 33.

¹³A. H. Gardiner, *Hieratic Papyrus in the British Museum*, Vol. 1 (1935), p. 101.

¹⁴G. Nagel, in *Bulletin de l'Inst. Fr. d'Arch. Or.*, Vol. 29 (1929), pp. 30-31.

¹⁵N. M. Davies, in *Journal of Egyptian Archaeology*, Vol. 32 (1946), p. 69, cf. Plate XIII.

¹⁶P. Derchain, *Recueil d'Égyptologie*, Vol. 15 (1963), p. 13.

¹⁷J. Capart, in *Chronique d'Égypte*, Vol. 19 (1943), pp. 182, 194.

¹⁸A. Varille, in *Annales du Service*, Vol. 53 (1956), p. 110.

A Dream Grown Tall

By Florence Pedigo Jansson

An oak is but a dream grown tall,
An acorn's upward thrust,
A high resolve that shaped itself
To action born of trust.

An oak is sturdiness endowed
By roots of mighty length
That hold its aspirations high
And give it inner strength.

The material below is taken from a research paper on Derbyshire, showing detailed information on pre-1858 English probate jurisdictions. The entire report, which includes a map and color key, may be obtained for 50c from the Genealogical Society, 107 S. Main, Salt Lake City, Utah 84111. This sample report is one of 18 such probate jurisdiction reports prepared by the Genealogical Society. The other reports, which may also be ordered for 50c each, are on the following English counties: Bedfordshire, Berkshire, London, Cambridgeshire, Buckinghamshire, Huntingdonshire, Lincolnshire, Oxfordshire, Northamptonshire, Wiltshire, Hertfordshire, Norfolk, Kent, Suffolk, Cheshire, Lancashire, and Westmorland. All additional counties in England and Wales will be completed in the near future. These reports may be obtained by writing the Genealogical Society, 107 S. Main, Salt Lake City, Utah 84111. Cost is 50c each.



Genealogy

English

● The probate records of England are among the best genealogical sources for direct evidence of relationships. They are also among the most neglected sources because of the many variations in the ecclesiastical jurisdictions that governed the probate of wills prior to 1858. To complete a thorough examination of the probate records of a certain area, it is necessary to have a guide to the various probate jurisdictions and the lines of authority followed by the Established Church of England. This is important to ensure that probate searches will cover the probate records most likely to contain information concerning ancestors.

Almost all pre-1858 wills were proved and letters of administration were granted in ecclesiastical courts, of which there were over 300. The jurisdictions of these courts did not conform with civil boundaries; thus for convenience this series has been arranged by county with appropriate cross references. Using it as a guide, you will receive assistance in locating the exact probate courts to search for any given area with the least amount of time and effort.

To search a probate jurisdiction:

1. Locate on the map the parish or locality where your ancestor lived.
2. Match the color in which the parish is situated with the color key in the jurisdiction table on the page opposite the map. This is the appropriate jurisdiction you should search.
3. Search the probate records in the order indicated in the column directly below the appropriate jurisdiction table.

Example: If your research problem is in the parish of Alfreton, Derbyshire:

- a. To help you find Alfreton on the map in this booklet, first find it in a gazetteer. Alfreton is in the area colored green.
- b. Match the green on the map with the green in the color key on the jurisdiction table on the page opposite the map.
- c. Note that Alfreton was under the jurisdiction of the Episcopal Consistory Court of Lichfield.
- d. Search the probate records in the other indicated column under that heading:
 1. Court of the Bishop of Lichfield
 2. Court of the Archbishop of Canterbury

Since civil and ecclesiastical boundaries were not necessarily one and the same, it is important in pre-1858 probate searches to consider nearby courts, including those situated across county boundaries. Also, ecclesiastical boundaries and rights were not always observed or may have been changed over the years.

Many peculiar courts closed before 1858. When this occurred, jurisdiction reverted to the local archdeaconry and/or diocesan courts.

Most of the records of all pre-1858 probate courts are available on film in the library of the Genealogical Society of The Church of Jesus Christ of Latter-day Saints or in its branch libraries.

On January 11, 1858, all of the ecclesiastical courts were closed and England was divided into civil probate districts, thus making probate searches comparatively simple after that date. Beginning in 1858, district probate registrars forwarded copies of all wills and administrations each year to the Principal Probate Registry, Somerset House, London, where an annual index is maintained. A copy of the master index 1858 to 1957 is on film in the library of the Genealogical Society.

For additional information concerning the value and use of probate records, refer to *Genealogical Research in England and Wales*, Volume 2, by Gardner and Smith.

Most of Derbyshire was under the jurisdiction of the Court of the Bishop of Lichfield and Coventry; hence, the majority of genealogical searches will be in the records of this court and its superiors.

Pre-1858 probate courts having some jurisdiction in Derbyshire were:

Burton-upon-Trent, Court of the Peculiar of (see Staffordshire probate jurisdictions for full details)

Probate Jurisdictions

Canterbury, Court of the Archbishop of (Prerogative Court of Canterbury, also known as P.C.C.; see London probate jurisdictions for full details)

Dale Abbey, Court of the Manor of

Hartington, Court of the Peculiar of the Dean of

Lichfield (Cathedral), Court of the Dean and Chapter of (see Staffordshire probate jurisdiction for full details)

Lichfield and Coventry, Court of the Bishop of (Episcopal Consistory Court of Lichfield and Coventry; see Staffordshire probate jurisdictions for full details)

Peak Forest, Court of the Peculiar of

Sawley, Court of the Prebendal Peculiar of (a prebend of Lichfield Cathedral)

The Court of the Dean and Chapter of Lichfield Cathedral claimed jurisdiction over the peculiar of Peak Forest and during inhibition over the court of the Prebendal Peculiar of Sawley.

The grants made in the Court of the Peculiar of Burton-upon-Trent were made by the Lord of the Manor of Burton as successor to the pre-Reformation ecclesiastical peculiar jurisdiction of the Abbey of Burton-upon-Trent and not as Lord of the Manor of Burton. Chilcote, Derbyshire, was a chapelry in the parish of Burton-upon-Trent, but was annexed to the parish of Clifton Campville, Staffordshire. Searches should be made in the Court of the Peculiar of Burton-upon-Trent and the Court of the Bishop of Lichfield and Coventry.

The Prerogative Court (of the Archbishop) of Canterbury (P.C.C.) claimed sole jurisdiction where the deceased had *bona notabilia* (an estate valued at more than five pounds sterling) in two dioceses or in two peculiars in the province of Canterbury. On some occasions the P.C.C. appears to have made grants even when there was no foundation of exercising jurisdiction. The P.C.C. also granted probate of wills and letters of administration for those with property in England, Wales, Isle of Man, and the Channel Islands who died at sea or overseas. Such persons are distinguished in the calendars (indexes) by the entry "pts," abbreviation for "parts overseas," instead of the name of the place. Apparently there are grants for persons having *bona notabilia* in both provinces or grants for persons dying overseas proved in the courts of both Canterbury and York. Probate was granted in York (P.C.Y.) for that part of the estate within the northern province, and in Canterbury (P.C.C.) for that part of the estate in the southern province. Because of the possibility that the P.C.C. might infringe upon the jurisdiction of York, the records of the Prerogative Court of Canterbury should always be searched when grants relating to estates within the province of York cannot be found therein. This also applies to estates anywhere in England, Wales, Isle of Man, and the Channel Islands.

During the Commonwealth Interregnum from 1653 to 1660, the Court of the Archbishop of Canterbury in the form of a civil court had sole testamentary jurisdiction over all of England and Wales. Since the Reformation it has been usual for the estates of men of wealth and position to receive grants of probate and letters of administration in this court. During vacancies in this court between 997 and 1590, some wills were proved in the Court of the Prior and Chapter of Christ Church, Canterbury, Kent.

Some wills from around 1313-1644, proved either during vacancies or for other reasons from various dioceses within the Province of Canterbury, are recorded in the archiepiscopal registers kept at Lambeth Palace. The Court of Delegates was also a court of appeal for the provinces of Canterbury and York, including their peculiars, royal peculiars, and the Irish probate courts.

The original records of the Courts of the Peculiars of Huntington, Peak Forest, and Sawley are at the Lichfield Joint Record Office, Public Library, Bird Street, Lichfield. Those of the Court of the Manor of Dale Abbey are at the Nottinghamshire Record Office, County House, High Pavement, Nottingham. ○

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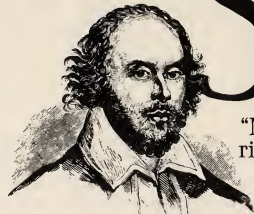
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The Presiding Bishop
Talks to Youth About:

HONESTY



Shakespeare
"No legacy is so
rich as honesty."

By Bishop John H. Vandenberg

● Have you ever examined an apple seed and realized that within that small object are the components with the potential of becoming roots, trunk, bark, limb, leaves, blossoms, fruit, and other seeds, with the same potential? It is amazing to realize the great possibilities that are stored up in a small seed.

Science has found that within one of the most minute particles is one of the great known powers in the universe—atomic power.

Small acts, like the seeds and the atom, are often the sources of powerful determining factors in a life. The Lord has said, "... out of small things proceedeth that which is great." (D&C 64:33.) Certainly this is most true as it pertains to acts involving honesty.

Honesty is the very foundation of character. No virtue can be possessed until a person is honest. The power of simple acts of honesty can be portrayed by examining the life of one of the greatest Americans, a man whose very name has come to be identified

with honesty—President Abraham Lincoln.

Lincoln was born into abject poverty. He was deprived of any formal education. He knew want and hunger. In many respects Lincoln seemed relegated to a life based on nothing much greater than the pursuit of survival. However, his father had taught him to be honest. And in this regard Shakespeare said, "No legacy is so rich as honesty." Certainly this proved true in Lincoln's case.

In the day-to-day activities of life, Lincoln experienced the blessings of honesty. On one occasion his younger sister, against her mother's strict instruction, followed Abe into the woods where he was splitting rails. Being somewhat playful, she sneaked up behind Abe and screamed. Caught by surprise, Abe fell, and the axe cut his sister's leg. He tore strips off his shirt and bandaged the wound. Then he asked her, "What will you tell Mother?" She replied, "I'll tell her the truth. I cut my leg on the axe."

"That won't be enough of the truth," Abe insisted. "You must tell her how it happened and trust her to understand it and do what is right."

Lincoln realized that honesty was not always the easiest way, but he knew it was the right way. Soon after he was defeated in his bid for the state legislature of Illinois, he became part owner in a store. The debts were piled up, and Lincoln's business partner began drinking more and more. Finally, within a very short time, he died. Lincoln had to assume the entire debt—and by that time it was a tremendous sum. But Lincoln's honesty helped him face his obligations, and finally he paid the huge debt.

In the simple day-to-day events, Lincoln gained the honesty that was to help lift him from his poverty to the state legislature, then to Congress, and finally to the presidency of the United States.

Lincoln proved the truth of what Alexander Pope has written: "An honest man's the noblest work of God."

Some believe that honesty is a policy that can be subscribed to when the situation is convenient, and just as easily can be abdicated the moment the situation becomes difficult. However, there is no such thing as being partially honest. To be honest, to adhere to truth, is not something to be conditioned by the situation of the moment.

The Lord has commanded that we are to be honest in all situations. The dishonesty of others cannot be an excuse for us. He has said in this regard, "Verily, verily, I say unto you, wo be unto him that lieth to deceive because he supposeth that another lieth to deceive, for such are not exempt from the justice of God." (D&C 10:28.)

Honesty cannot be compromised. Karl G. Maeser, the great pioneer educator, gave an excellent description of honesty. He said, "I have been asked what I mean by 'word of honor.' I will tell you. Place me behind prison walls—walls of stone ever so high, ever so thick, reaching ever so far into the ground—there is a possibility that in some way or another I may be able to escape; but stand me on the floor and draw a chalk line around me and have me give my word of honor never to cross it. Can I get out of that circle? No, never! I'd die first."

The importance of honesty cannot be overstated. Throughout the scriptures the Lord has charged us to be honest. From Sinai he charged ancient Israel with the injunction, "Thou shalt not bear false witness. . . ." (Exod. 20:16.) In the meridian of time we find this same charge (Phil. 4:8); to the Nephites the command was the same (Mosiah 4:28); and again in this dispensation the standard of honesty has been given from the Lord (D&C 42:21, 51:9).

Honesty has ever been the distinguishing mark that separated a great man or woman from the rest of mankind. In the words of Cromwell, "A few honest men are better than numbers. If you choose godly, honest men to be captains. . . , honest men will follow them."

Esther, a Jewish girl, was chosen by the king of Persia to be his wife from among all the unmarried women in his kingdom, because of her great beauty and charm. However, the prime minister, Haman, issued a decree that all the Jews should be destroyed. When Esther heard of this, she was fearful and knew she had a grave decision to make. She could save herself by keeping her secret and thus see her beloved people destroyed, or she could attempt to save her people and place her own life in danger by revealing her own nationality to the king. She chose the honest and courageous way. And now as we honor Esther, we do so not because of her great beauty, but rather because of her courageous honesty.

Certainly honesty is the mark of a great individual. And just as certainly, that honesty must be learned and practiced in the small day-to-day events of life. The honesty in a classroom when others may be cheating; the honesty in an athletic contest, even when a lie may produce a winning margin; the honesty with the Lord in keeping the commandments as you promise each Sunday when you partake of the sacrament—all of these decisions are the seeds that produce honest, upright, and successful men and women.

It is so true that "out of small things proceedeth that which is great." (D&C 64:33.) ○



Samoan Representative

President Samuelu Atoa, first counselor in the Apia Stake presidency, represented Western Samoa in the Interregional Seminar on the Development of Senior Administrators in the Public Service of Developing Countries in Switzerland. He is chairman of the Public Service Commission of Western Samoa.



Mrs. America

Sister Joan Fisher, of the Winder (Salt Lake City) Tenth Ward and mother of three children, has been crowned Mrs. America of 1969 in ceremonies at St. Paul, Minnesota. The new Mrs. America, wife of M. Byron Fisher, is active in MIA teaching assignments.



Regional Representatives

Two new Regional Representatives of the Council of the Twelve have been called by the First Presidency. They are Elders Gerald G. Smith and Keith E. Garner. Elder Smith will oversee the Spanish Fork, Utah, region, and Elder Garner will oversee the Oakland-Walnut Creek region of northern California. Elder Smith, former president of the Eastern States Mission, has been a member of two stake presidencies and is presently serving in the presidency of the mission home in Salt Lake City. He and his wife, Olive, are the parents of three children. Elder Garner, recently released as president of the Southern Far East Mission, has served as bishop and high counselor. He and his wife, Marilyn, are the parents of four children.

The LDS Scene



Karate Championships

Ed Parker of the South Pasadena (California) Ward recently sponsored and directed the Fifth Annual International Karate Championships, often called the "world series of karate."

Brother Parker, a well-known instructor and author of karate, hosted more than 1,800 participants in the two-day affair at the Long Beach, California, arena.



Prophets in Portrait

Portraits of Presidents Joseph Smith and Brigham Young hang in the newly opened National Portrait Gallery in Washington, D.C., which is sponsored by the Smithsonian Institution. Some 300 works, including paintings, sculpture, and photographs of those who have contributed to the diverse past of America, are on display in the old Patent Office, a building in which Abraham Lincoln celebrated his second inaugural ball, and which housed many of the Civil War wounded.



World Conference on Records

Planning sessions for the World Conference on Records, sponsored by the Church's Genealogical Society, were highlighted by a recent banquet and pre-conference meetings attended by church, civic, governmental, commercial, and other internationally respected genealogists, archivists, librarians, and historians. The conference, to be held August 5-8, 1969, in the new Salt Lake County Salt Palace, will host conferees from all sections of the world. Many famous scholars and experts have already registered for the conference, the first of its kind ever to be held. Among those experts attending the planning sessions were Dr. Aziz S. Atiya, Middle East scholar, Mrs. Atiya, widely recognized papyriologist, and Dr. Baron Karl Friedrich von Frank, noted German genealogist from Austria.

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Bufs and Rebuffs

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"Can You Teach Johnny . . ."

I found "Can You Teach Johnny to Pray" [June] to be one of the most spiritual feasts I have ever read in my long years of reading the *Era*. While I was reading this story, tears came to my eyes—tears of joy for this family the story was based on. As a small boy I didn't know too much about prayer, but a couple of experiences I will never forget. God does listen to heartfelt prayers, even though they may be from children. The story was very special.

C. D. Brady
Slidell, Louisiana

Conference Issues

Since I don't get to go to Church much, I would like to say how much I have enjoyed reading the testimonies and messages from David O. McKay and all the other leaders of the Church. I especially enjoyed the June issue of the *Era*, and hope to get to read about the fall conference.

Lessie Bridges
Comer, Georgia

Era of Youth

I have greatly enjoyed the articles, and you have the most wonderful stories. When I read the stories, I use them in my daily life. The *Era of Youth* is fantastic. My friends in the Church enjoy it very much. I wish you could publish more stories to teach us through our daily life.

Marianne Hummel
New Berlin, Wisconsin

Northernmost Branch?

We wonder if we are part of the northernmost branch in the Church. We live in Hay River, and attend the branch at

Inuvik, Northwest Territories. The branch is composed of about 40 members. There is one member family at Coppermine on Coronation Gulf, and one lone member at Cambridge Bay on Victoria Island. This member may be the northernmost member of the Church anywhere.

Clifford D. Mader
Hay River, Northwest Territories,
Canada

Another Buff

My wife and I would like to congratulate you on the fine magazine that you make possible each month. For sometime now we have found the *Era* to be informative and useful as well as entertaining. On more than one occasion the publication has helped us strengthen our faith and deal with some rather difficult questions.

Larry and Gerry Rickertsen
New Haven, Connecticut

"... Out of the Best Books"

I am a member of a small branch here in England, and we share an *Improvement Era*. It is a wonderful magazine, and everyone longs for their turn to come round. I really love the inspiring talks given by the Prophet, President David O. McKay, and the leaders of the Church; I feel the spirit in reading them, and learn something from each one. The short stories I especially love, with their beautiful messages. "Seek ye out of the best books"—in my opinion the *Era* is certainly one of these.

Fratricia Booth
Stafford
Staffordshire, England

Burn the Book

The article "Burn the Book" [May], written by Don Vincent di Francesca, first Italian convert to be baptized on the

island of Sicily, was an exciting story. An item has come to our attention concerning this story that we feel is of interest to *Era* readers. The original manuscript for the article was submitted by Ortho R. Fairbanks, sculptor at the Church College of Hawaii, who had spent several years in Italy, where he met Brother di Francesca.

Before publication of the article, we received the following letter from Brother Fairbanks: "Enclosed is a check for \$50, which *The Improvement Era* sent to me for submitting to them the story of the conversion of Brother Don Vincent di Francesca. When I submitted the story, it was in hopes the money could go to him. He died, however, before the story was printed. I don't feel right in accepting the money, and would like to send this Di Francesca fund to the Italian Mission to be used to perpetuate his name or however you see fit."

What would be a fitting memorial to Brother di Francesca? How would he want the money used? How could the fund help provide for the spiritual betterment of the Saints he loved so much?

Well, the month of March marked the first issue of *La Stella*, the Church Unified Magazine in the Italian language. It constituted the first opportunity for the Italian Saints to read the words of the Prophet and the General Authorities and to learn about the beautiful organizations and programs of the Church. A big initial *Stella* drive was in process at the time the Di Francesca fund was received. Suddenly the answer to the Di Francesca fund question came.

The branch president of the Palermo Branch, Elder Kent L. Walgren, wrote to this office explaining that literally none of the members in Palermo could afford the amount necessary for a *Stella* subscription.

The perfect way to perpetuate his name suddenly became obvious. In March there were 29 members in the Palermo Branch, and so each active family of the branch received a one-year subscription for *La Stella* in the name of Don Vincent di Francesca. Everyone felt that this was a most fitting token—to bring the words of modern prophets to Brother di Francesca's own people in their native tongue.

R. Brent Bentley
Italian Mission
Information Coordinator

"Two Converts Look . . ."

An almost unbearable warmth welled up inside me as I read the beautiful story "Two Converts Look at the Church" [July]. I, too, am a convert; and after I had lived in a convent for 13 years, two years of which I was a Catholic nun, it was with indescribable joy that I found the true Church. The magnificent ending to this beautiful story was Brother Prun's remark, "We are also glad we are converts: we have seen and experienced how very little the other side has to offer." I agree wholeheartedly, with tears in my eyes and a testimony in my heart.

Mrs. Virginia Posselt
Portland, Oregon

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The Church Moves On

the pioneers. Senator Wallace F. Bennett said: "The vanguard group of pioneers who entered the valley in 1847 came by oxcart and on foot to escape religious persecution in the Middle West. Today, the stubborn desert they faced in Utah has in reality been tamed through sweat and dogged determination." Noting that his own grandparents trekked across the plains, Senator Frank E. Moss said the Utah holiday "is celebrated by Mormons and non-Mormons alike, because of the importance of the day to Utah history."

25 In Mexico City, the Tabernacle Choir presented the first of two concerts before an appreciative audience at the Palace of Fine Arts.

The two-day 1968 all-Church golf tournament opened at the Alpine Country Club, American Fork, Utah.

July 1968

23 An enthusiastic audience of 4,000 attended this evening's Tabernacle Choir concert at HemisFair '68 in San Antonio, Texas.

24 President and Mrs. David O. McKay were seated in one of the automobiles that led the annual Days of '47 parade in Salt Lake City at nine this morning. Earlier President Hartman Rector, Jr., of the First Council of the Seventy addressed the traditional sunrise services at Lindsay Gardens.

After breakfasting with servicemen at Lackland Air Force Base, the Tabernacle Choir presented a concert in the base's outdoor amphitheater to approximately 10,000 of the 18,000 airmen stationed there. This afternoon the choir sang a brief concert in front of the U. S. Pavilion at HemisFair. At the same time nearly three hundred LDS children marched in a delightful Pioneer Day parade. This evening the choir gave their final concert before an enthusiastic audience in the HemisFair arena.

Both Utah senators this week had addressed the U. S. Senate eulogizing

26 Arnold Ferrin of Ogden, Utah, won the all-Church golf tournament. Jeff Ellis, Seattle, Washington, won the junior title.

An artistically impressive concert by the Tabernacle Choir at Mexico City's Bellas Artes (Palace of Fine Arts) brought a standing ovation from the audience.

27 The First Presidency announced the appointment of Heber G. Jensen as president of the Alberta Temple at Cardston. President Jensen is serving presently as president of the New Zealand Temple.

The appointments of O. Preston Robinson, Gerald G. Allen, Rex A. Wadham, Kenneth L. Neal, and Gary Q. Jorgensen to the general board of the Deseret Sunday School Union were announced.

The Mormon Pioneer Trail and the Mormon Battalion Route are two of 14 trails included in legislation by the House of Representatives authorizing a national system of historic trails across the nation, Congressman Lawrence J. Burton of Utah announced.

After singing at dedication ceremonies of buildings at the LDS El Centro Escolar Benemerito de las Americas in Mexico City, members of the Tabernacle Choir returned to Salt Lake City by chartered jet liners.

29 The first performance of this year's America's Witness for Christ, the Palmyra Pageant, was presented to an appreciative audience at the Hill Cumorah in upstate New York.

August 1968

1 The auditing of every member's certificate of membership by bishops and ward clerks was begun. It is expected that the Herculean task will be completed by March 7, 1969, enabling the records to be brought into an automated program by the Presiding Bishopric.

3 The appointment of Elder Boyd K. Packer, Assistant to the Council of the Twelve, as the managing director of the Home Teaching Committee was announced. In this position he succeeds President Alvin R. Dyer of the First Presidency.

The appointment of President Loren C. Dunn of the First Council of the Seventy to serve on the Missionary Committee was announced.

Ground was broken today for a half-million dollar visitor's center in Independence, Missouri, near the site that the Prophet Joseph Smith designated for a temple in 1831.

The appointments of Bryan L. Bunker and Edward H. Sorensen as counselors to President O. Leslie Stone of the Salt Lake Temple were announced.

The week-long season of presentation of America's Witness for Christ concluded this evening at the Hill Cumorah. In the opinion of many, it was "indeed the best ever." Among the General Authorities who were present at some of the performances were Elders Mark E. Petersen and Richard L. Evans of the Council of the Twelve and Elder Marion D. Hanks, Assistant to the Council of the Twelve.

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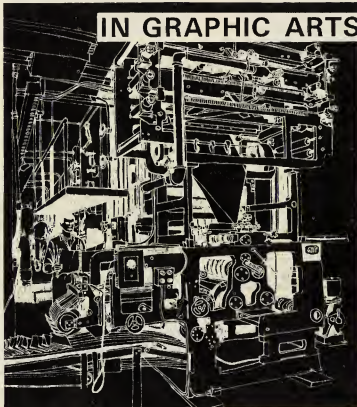
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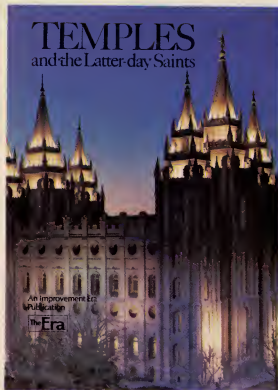
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The High Priest's Office, Salt Lake Temple. The High Priest's Office is a place of prayer and study. It is a place where the High Priest can receive the Holy Spirit and be prepared to perform his duties.



5 All missionaries and other personnel of the Church are reported safe after the recent earthquake in the Philippines.

6 Missionaries, members, and Church property were all reported safe from the effects of the recent Mexican earthquake.

10 The appointment of T. Max Fortie to the general board of the Deseret Sunday School Union was announced.

The appointments of Owen L. Archibald and J. Golden Snow as counselors to President Heber G. Jensen of the Alberta Temple were announced.

14 The First Presidency repeated their announcement that chapels and other buildings of the Church should not be used for political meetings or rallies. While members of the Church are free to engage in and become involved in political campaigns, they should not use Church-owned facilities, nor should members ask those in positions of authority for the use of such facilities. The First Presidency also cautioned against using political candidates as sacrament meeting speakers.

17 The reappointment of Mrs. Marvel M. Young to the general board of the Primary Association was announced.

The appointments of Mrs. Luella Wheeler Finlinson and Mrs. Norma B. Ashton to the general board of the Relief Society were announced.

24 The appointment of Elder Henry D. Taylor, Assistant to the Council of the Twelve, as vice-chairman of the Adult Correlation Committee was announced.

The appointments of Gerald G. Smith and Keith E. Garner as Regional Representatives of the Council of the Twelve were announced. Elder Smith's call is to the Spanish Fork (Utah) region, succeeding his late brother, Stanford G. Smith.

These Times

The Racial Revolution in America

By G. Homer Durham
President, Arizona State University

There was a time in some American towns when people could stand apart from the compelling tasks and issues of race relations. That time may still exist for a few, in a few places, perhaps some northern rural community or other place "back home." But such places, if any, are very, very few. Our sons, daughters, grandchildren, and those beyond live in Detroit, in Washington, Atlanta, Los Angeles, Boston, Chicago, and elsewhere.

We cannot be "saved" without them, nor they without us. They cannot stand apart from the issue. Brookline cannot stand apart from Roxbury, Beverly Hills from Watts, nor Chevy Chase from Washington, S.W.

We are more than ever one nation, under God, indivisible. But liberty and justice for all are still lacking. This is the special feeling of many underprivileged people in our society, including a large segment of our black citizens.

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HALL'S REMEDY

Salt Lake City, Utah

The racial revolution in America derives from the fact that all men are children of God.

All men are children of God. The racial revolution in America, after all is said and done, derives from this fact. Each human being has inborn tendencies and acquired aspirations. Conspirators and evangelists may play upon these aspirations, but the child of God remains. For good or evil, he is a child of God.

In America, human beings are under heavy persuasion and stimuli to seek material self-improvement. Inducements to seek material comforts are never-ceasing. An old comic strip, "Keeping Up With the Joneses," long ago depicted this phase of Americana. Modern advertising and mass media emphasize it.

The glorification of constitutional freedoms, the powerful winds of democracy, and the voices of mass communication in America are so persistent and continuous that all hear, see, or imagine "a better world." The disadvantaged people, including the Negro, cannot but hear and be moved to resentment. Their existing conditions, as many approach adulthood, offer little hope.

Speaking of the Negroes, only in recent years have qualified black student-athletes found acceptability in otherwise "white" public colleges and universities of America. But their presence now, on almost every major college playing field, represents the new generation.

"Land where my fathers died" still refers to Europe for many Americans. There are white American families that go back only one or two generations in this country. Others reach back three, four, five, or more genera-

tions. My ancestors, for example, except for the seventeenth century Scovils of Connecticut, came to this country since 1840. But nearly all the American Negroes descend from individuals who came as early as 1612, and not later, generally, than 1818. Crispus Attucks, a Negro, was killed in the "Boston Massacre" in 1774, 50 years before my ancestor, Thomas Durham, patriarch of the Parowan Stake, was born in Oldham, England. Green Flake, Oscar Crosby, and Hark Lay, black Utah pioneers in the first company of 1847, arrived in the Salt Lake Valley several years before my ancestor L. N. Scovil brought his companies, immigrants who had landed at New Orleans, west across the plains to Utah. Hark Lay, Oscar Crosby, Green Flake, their descendants, and their ancestors must have heard something about "We hold these truths to be self-evident," and "Our Father which art in heaven." These doctrines and the aspirations that go with them must have moved them, as others have been moved.

Today, urban Americans are caught up in a great civil and social upheaval. The presence of colored faces, black, yellow, or brown, in any classroom or audience, observed by many leaders of this generation, denotes important current development toward fuller realization of the ideals of citizenship, of the ideals of the fatherhood of God and the brotherhood of man. Segregation and discrimination, as abstract thought processes in chemistry, may well be natural and intelligent. But segregation and discrimination in society, on the basis purely of

race, and without reference to any other thing, are, by majority consent of today's congresses, by three amendments to the Constitution of the United States, and by a century of legislative effort since those amendments, immoral and illegal.

The nation's journals express the view that our conscience is the prime asset in extending the hand of help and uplift to the underprivileged of all races. What can I do? The voice of conscience has asked this question in America for decades. Today it is being answered not only by Congress, but also by the nation's business leadership.

I have recently sat in meetings with the business leadership of the Phoenix area and have seen that much can be done. The National Alliance of Businessmen, headed by Henry Ford II and Leo Beebe, executive vice president of Ford Motor Company, has gone to work this year in the largest American communities to find jobs for disadvantaged people. Their efforts may represent one of the more important ventures of this decade. In the Phoenix area, the business leaders placed 1,600 disadvantaged youths in summer jobs by June 15, with 1,000 permanent jobs also provided for the unemployed "hard-core" adults. If the labor unions, schools, churches, and other private agencies do as much and as well in their respective fields as these Arizona businessmen (and their counterparts in the 50 largest cities), much good will have been launched.

The average business leader knows that a job is the foundation of self-respect. The firms cooperating with the National Alliance of Businessmen know that most of the hard-core unemployed are unskilled, unschooled, and have petty or even more serious criminal records. Many such records stem

from ignorance, from unwitting involvement in details of automobile and other sales contracts, from unmet payments and interest, from frustration, from neighborhood brawls or near brawls, from traffic incidents in worn-out jalopies—and from crimes of violence. The businessmen know that these individuals will have to be encouraged and motivated, gently but effectively retrained, and encouraged: moreover, that they will have to be tolerated and understood by their fellow workers, and that it is a long, hard road. But it has been inspiring to see the business community assume responsibility and exert such outstanding leadership for this revolutionary work. Executives have been loaned to, and are spending full time on, the project. New training programs have been launched—both for the old established, existing workers, and for the recruits. New personnel policies have had to be made in order to extend the helping hand of business to those who heretofore simply could not compete.

This is not a weekend task nor a summer project. It represents a task that will occupy the business community the rest of this century and perhaps beyond.

In these times, the unfinished business of the American revolution—the quest for “the pursuit of happiness” and the fulfillment of citizenship—confronts the nation. The work cannot all be left to the government, nor to the National Alliance of Businessmen. As the lines of an old hymn might be paraphrased, there is work for all to do, ere the sun goes down. And, in this connection, the Savior’s injunction in Matthew 25 becomes increasingly poignant:

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25:40.) ○



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End of an Era

Life Among the Mormons



Myrle Phelps,
Montpelier, Idaho

A group of Church members from California, en route to Salt Lake City for general conference, stopped in Las Vegas for refreshments. The waitress quickly brought coffee cups and a percolator to the table but was informed that the group didn't drink coffee and would have milk instead. As she went for their order, she was heard to say, "Wow! Did you ever see so many ulcer patients in one bunch?"

I have never let my schooling interfere with my education.

—Mark Twain

Our youths love luxury. They have bad manners, contempt for authority; they show disrespect for their elders, and love to chatter in place of exercise. Children are now tyrants, not the servants of their households. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble up their food, and tyrannize their teachers.

—Socrates, 400 B.C.

I've never quite been able to understand the explanation of the origin and existence of the halo—and yet it isn't because it is over my head.

—T. Kirkwood Collins

They laughed when I sat down to play the piano with my hands tied behind my back. They didn't know I played by ear!

Wife: Don't you think it's about time we took Junior to the zoo?
Husband: Why? If they want him bad enough, they'll come after him.

"Yes," said the personnel manager to the job applicant, "what we're after is a man of vision; a man with drive, determination, fire; a man who can inspire others; a man who can pull our bowling team out of last place!"

Our message is one of a living God who speaks now, whose voice we have heard, whose countenance has shined upon us, and whose words we know and teach to others.
—Elder Bruce R. McConkie

Sign in a restaurant: "Eat here once and you'll never live to regret it."

Our son, who had been longing to attend Primary but who wasn't yet old enough, heard the announcement on television of a state primary election and exclaimed, "Oh, boy! Primary on TV!"
—Sheila M. Stewart, Snowflake, Arizona

My interest is in the future, because I am going to spend the rest of my life there.

—Charles Franklin Kettering, American inventor

Calamities are of two kinds: misfortune to ourselves, and good fortune to others.

—Ambrose Bierce

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